THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
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R. S. STORRS, JUN.

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During the absence of Dr. Bacon on his foreign tour, his two associates will be exclusively responsible for the course and character of *The Independent*. Dr. Bacon *will contribute* to the paper from abroad, over his own signature, and arrangements have been made which will *supply* his temporary lack of service.

Domestic Correspondence.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, Sept. 24, 1850.

To the Editors of the Independent:

GENTLEMEN:—Two State Conventions of considerable importance were held at Iowa city, our capital, last week. The first consisted of "*Friends of the Sabbath*," and was designed to promote the better observance of that day; the other was a *Temperance Convention*. The first was called by a joint committee of the several evangelical ecclesiastical bodies in this State; the other assembled by request of the Iowa City Union Temperance Society. I had the pleasure of attending both, and will give you some account of their proceedings.

The Sabbath Convention met at 7 o'clock P.M., on the 17th inst., and was permanently organized by the election of Hon. Lincoln Clark, of this place, recently elected to Congress, for President; ex-Gov. Lucas and two others for Vice-Presidents; Hon. I. T. Fales, Auditor of State, and Rev. E. B. Turner for Secretaries. After an interesting address from the President on taking the chair, and the appointment of a business committee, the Convention adjourned to half-past 8 o'clock the next morning. Nearly fifty persons of different denominations of Christians, and from different parts of the State, enrolled their names as members.

On Wednesday morning considerable discussion was had on correcting the minutes, as to whether the Convention should be confined to the "friends of evangelical religion," or should include all the "friends of the Sabbath," irrespective of their religious views in other respects. The latter principle was finally adopted by a very large majority. The business committee then reported the following series of resolutions, which chiefly occupied the attention of the Convention during its sittings, and which were unanimously adopted after thorough discussion. Some of the written arguments or essays, as well as the extempore addresses, on the various topics presented, were very able and interesting.

Resolution 1. That the Sabbath was designed to meet the wants of man's nature, and was given as soon as he needed such an institution.

2. That the observance of one day in seven as a Sabbath being ordained of God, and demanded by and adapted to the natural and spiritual necessities of humanity, is therefore moral in its character, and perpetual in its duration.

3. That the *time* of the observance of the Sabbath being of a ritual character, is therefore subject to change; and there is ample evidence that, under the present dispensation, the first day of the week is, by Divine authority, to be regarded as the day upon which it is to be celebrated.

4. That Christians should take the fourth commandment as their rule for the mode of observing the Sabbath, and that its spirit requires of them to keep holy the Lord's day, by spending it in God's worship, and abstaining from all works but those of necessity and mercy.

5. That Sabbath desecration is fruitful both in temporal and spiritual evils corresponding in magnitude and importance to the Divine laws, both natural and revealed, which it violates.

6. That it is the duty of every friend of the Sabbath, by direct efforts, and especially by *example*, to do all in his power to promote the proper observance of this divinely appointed day of rest.

During the meetings committees were appointed to consider and report upon the following topics: 1st. Measures for arresting commercial violations of the Sabbath in this State. 2d. On legislative action in reference to the Sabbath. 3d. On the circulation of documents in relation to the Sabbath. The first committee reported a series of resolutions, which were adopted. The second reported that no *additional* legislation was needed, except so far as to relieve public officers from the necessity of violating the Lord's day. The third recommended ministers and others to procure and disseminate the Sabbath Manual, and the permanent Sabbath documents.

A committee was appointed to call another State Sabbath Convention next year; and also one to memorialize the Legislature to relieve public officers (judges, &c.) from all apparent necessity for violating the Sabbath. Heretofore courts have been so arranged as to render it impossible for lawyers and judges to go through the circuits, and be present at the opening of all the sessions, without traveling on Sunday. It is also unfortunate that our State election comes on Monday, rendering the preceding Sabbath a day for electioneering and preparation for the struggle of parties at the polls.

A resolution was adopted requesting ministers of all denominations throughout the State to preach on the claims of the Sabbath on the first Sunday in December; and also another recommending the holding of Sabbath Conventions in various parts of the State, comprising the friends of the cause in a single county, or several adjoining counties. On the whole, this general movement in favor of the Sabbath has been effective, and will tend greatly to promote its observance in this State; and especially if it is followed up by the measures recommended. There is a most lamentable looseness of views in reference to this matter throughout the West, and even among many professed Christians.

The State Temperance Convention, embracing between sixty and seventy members of the various Temperance organizations among us, assembled at two o'clock P.M., on Wednesday, the 18th inst. Hon. Jos. Williams, Chief-Justice of the State, was elected President; Hon. L. Clark, ex-Gov. Lucas, and Dr. Parker, Vice-Presidents; and two other gentlemen secretaries. The business committee reported a preamble and resolutions, declaring that, *under existing circumstances, the great aim of the friends of Temperance should be the entire suppression of the traffic in intoxicating drinks*, and recommending the organization of a State Temperance Society, with local auxiliaries, having this end in view; the circulation of petitions to the Legislature for signature for a prohibitory law; the appointment of a committee to memorialize the Legislature in favor of such a law; the employment of traveling lecturers; and the raising of pecuniary means to meet the expenses necessary to be incurred. This report was adopted.

A committee was then appointed, of which Gov. Lucas was chairman, to report the draft of a bill for suppressing the liquor traffic, to be presented to the Legislature. This committee subsequently brought forward such a bill, of which the following are the leading features: All legal sanction of the traffic is withdrawn, and all existing license laws are repealed; and it is declared to be unlawful to sell or give away intoxicating drinks, except for mechanical, medicinal, and chemical purposes; and when sold for the last-named purposes, a record is to be kept by the vendor of all such sales; violators of the law to be fined $20 for the first offense, $30 for the second, and for subsequent offenses to be imprisoned from 30 to 90 days; persons furnishing liquors declared to be *particeps criminis*, in case of crimes resulting from the use, and *also liable for damages resulting*; a *lien* is given upon personal and real estate of sellers, and upon the building in which liquor is illegally sold, for the pecuniary penalties; the law to be submitted to a vote of the people at a special election on the 1st of April next.

An able and extended discussion was had on the question whether we should *now* aim at the passage of a *prohibitory* law, or seek to secure one similar to that in Wisconsin, which allows any one to sell liquor who gives $1000 bonds to pay all damages which may result therefrom. It was finally decided, almost unanimously, in favor of the first principle. A committee appointed to prepare a constitution for a State Temperance Society reported such a document, and a society was formed, and Gov. Lucas was elected President. Three Vice-Presidents, a Secretary and Treasurer, and an Executive Committee of nine persons were also chosen.

Gov. Lucas's bill for suppressing the traffic in intoxicating drinks was committed to the Executive Committee, to be revised and perfected, and then to be submitted to the committee of our Legislature who are to present a revised code of State laws to that body at its session in December. It is understood that they are willing to incorporate in the code such a law on this subject as the friends of Temperance in the State shall agree upon. Whether such a law as they desire can be carried in the Legislature, and can secure a popular vote in its favor, is doubted by some, but the majority of the Convention were sanguine that it may. At least, they argued, that we ought to *try* to secure such a result, and that it is the only effective mode of accomplishing the great end of Temperance efforts. It is well known that every other measure has failed of this result, and it is evident that they must ever fail. It is better then to labor for the *only* effectual remedy for the evils of intemperance, and to persevere, even though unsuccessful for a time. Ultimate success there is every reason to expect. It was gratifying to find so much *spirit* (not alcoholic) among the friends of Temperance as this Convention exhibited. A new impulse will be given to the cause in this State.

The venerable President of the Society deserves a passing notice in this connection. He has been devoted to the principles of Temperance for *forty* years, both in private life and while holding high political offices. He has been governor of Ohio, to which State he removed when it was a territory, and was the first governor of the territory of Iowa. When he came to assume the duties of the latter station, he announced that he would appoint to office no man who was a gambler or a drunkard, notwithstanding at that early day public sentiment was utterly opposed to such a position, and few men could be found in this region who would not be excluded by the adoption of such a principle. He is now *seventy* years of age, but his ardor in this cause is not a whit abated. He is also a consistent member of the Methodist Church. It was gratifying to meet such a man, and to listen to the recital of his experience, and it was encouraging too to find that his practical devotion to Temperance principles had not been inconsistent with political success, as too many aspirants for such distinction imagine it must be. It is creditable to our State, also, that there were numbered among the members of both these Conventions an ex-governor, a member of Congress elect, the Chief-Justice, and the Auditor of the State, all of whom are members of evangelical churches. I am happy to believe that general morality is advancing in this State, under the influence of the Gospel; and I anticipate, notwithstanding the evil influences at work, and the heterogeneous nature of our population, that Iowa will one day hold a proud position in her moral aspect and influence among the sisterhood of States that form the great American Republic. It is a glorious privilege to live and labor here at this forming period in the character of this noble State, and to throw one's energies into the work of her evangelization.

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given
Till cares and toils shall end."

Respectfully yours, J. C. H.

REV. MR. KIRK'S SERMON.

BY OUR BOSTON CORRESPONDENT.

BOSTON, Oct. 7, 1850.

Upon occasion of the late execution, Rev. Mr. Kirk preached to his congregation a sermon from the passage, "*Whoso sheddeth man's blood by man shall his blood be shed*," &c. After an appropriate introduction, he said that the pulpit should testify on the relations of the murderer to society, and his prospects in eternity. Under this proposition he proceeded to consider,

1. Murder in its civil relations; examining it,
(*a*) In the light of Christianity,
(*b*) In the light of nature,
(*c*) In the light of expediency. Passing thence, he advanced,

2. To the religious aspects of the case, with especial reference to the late dreadful crime. This he considered as illustrating,

(*a*) The majesty, beauty, and indispensableness of public justice.

(*b*) As furnishing important testimony on the question of man's apostacy and depravity.

(*c*) As exhibiting the doctrine of Satan's agency.

(*d*) As showing the influence of fear in producing beneficial changes—taking the ground that whatever change might have taken place in the character of Prof. Webster, took place under the pressure of a sense of imminent danger.

(*e*) As illustrating the doctrine of regeneration. Mr. Kirk here assumed the impression which has been fully conveyed to the public, as teaching, that man may be regenerated; that this man was regenerated; and, reviewing the particulars, closed the discussion of this head thus: "Chiefly, was there evidence of repentance toward God? For one, I must answer, I have not seen it. 'Against thee, thee only have I sinned,' once exclaimed a penitent. We ask not for the repetition of this language; but we look for the spirit of it in every penitent. We longed to see that dreadful perjury in the petition to the governor acknowledged and repented of. And did he believe in the Lord Jesus Christ? If he did, he does not say so. As, then, an exhibition to the world of what are the evidences which should satisfy a dying man that he is prepared to enter heaven, I feel constrained to say, it is not in accordance with the Scriptures."

(*f*) As illustrating the forgiveness of sins. "Judging from such light as we have, this man hoped for pardon on the alone condition of repentance. Then he was misled; for God is restricted in the exercise of forgiveness by his justice. He must have respect to the sacrifice of Christ in pardoning sin as the ground of pardon, and to the sinner's faith in Christ crucified as the condition of pardon. That is the Gospel."

"The world is now to believe that this man was regenerated by the power of his friend, and not by the supernatural power of the Holy Spirit. Murder and perjury have been forgiven without any faith in the atonement of Christ. A dying man may be calm and firm without having his mind at all on Christ. The true policy is to divert his thoughts in death."

"As we understand it, a soul has been sent into the presence of God utterly disregarding the "cross of our Lord Jesus Christ," which exhibits the supreme glory of God in meeting the exigencies of our apostacy, in recovering and healing our souls. Paul renounced everything he might count good in himself, that he might 'win Christ and be found in him, not having his own righteousness which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith.' Here are two gospels. The one is from God, the other from men. And every man must choose on his soul's peril between them." MORTON.

For the Independent.

THOUGHTS ON CIVILIZING AND CHRISTIANIZING THE DAKOTAS.

NO. II.

In a former communication, I made some remarks in regard to the Indians as they stand connected with the fur trade, the influence which that trade has over them, and the claims it has upon them; from which it is manifest that the traders have it in their power to exert a great influence in favor of civilization. I will now make some statements in reference to the course which has been pursued by the mission.

The Lord Jesus said, "It is more blessed to give than to receive." But the Dakotas seem to be fully persuaded, that there is more fitness as well as blessedness in their receiving from white men than in giving to them. They think, too, that a white man can never want for anything; that *because* he is a white man, he must always have an abundance. And when white men come among them to live on their land, burn their wood, etc., it is not strange with their previous habits and expectations, that they should cry, "Give, give." For many years, some of the first missionaries felt constrained, by the force of circumstances, as well as by the hope of thus bringing this people under the influence of the Gospel, to give to the extent of their ability. Some years, it is remembered, that at one station, over one hundred bushels of potatoes were given at once to a village of about seventy families. More than once was this experiment tried, with the understanding that they would be planted; but the greater part of them were eaten. The poor and the old and feeble have ever been regarded as legitimate objects of our charity; and we have found the declaration of our Savior, "The poor ye have always with you," literally true here. But beside this, the records of the school at Lacquiparle, some years ago, show that from fifty to one hundred dollars, chiefly in clothing, were given in a single year to the scholars alone. These things were given as rewards for progress, and for the purpose of securing it. It was certainly ascertained that all such gifts were by the Indians regarded in the light of pay for learning to read. What was given because they were needy and from motives of charity, they began to claim as a matter of right. By degrees their demands increased, and unless they could be met many refused to be taught. While this state of feeling was in the process of being developed, the missionaries became satisfied that the practice of giving, into which they had been drawn, partly by the force of circumstances, would not prove favorable to the accomplishment of their object, viz.: the evangelization and civilization of this people. And in order to counteract this wrong feeling, we have, of late years, often refrained from giving, when, under other circumstances, we would have felt it a duty and privilege to give. It is true that our giving did not greatly impoverish us, but neither did it enrich them. On the contrary, it was perceived, that the more they received without labor, the less they depended upon their own exertions, and consequently the more helpless their condition became. Such has been our own experience in these matters, that we could not now be easily persuaded of the practicability of the plan of approaching the Indians by means of gifts, to any considerable extent. At the same time, we strive to show ourselves not selfish and unfriendly. When the Indians in our neighborhood have approached a state of starvation, we have several times given them a cow or an ox, and still more frequently have they helped themselves. When all other resources are exhausted, and when convinced of the real necessity of making the sacrifice, we should have no hesitation in killing all our cattle to sustain human life; and while we feel it our duty to discourage our neighbors in their habit of filling up a white man's house about the time of eating, for the purpose of getting a share, we are willing to choose our own time, and invite them to partake with us of the good things which God gives us. We have practiced and intend to practice, on *the principle of helping them to help themselves*.

In prosecuting the work of civilizing these Indians, it would seem that three things, at least, were essential: 1st, the restraints and protection of law; 2d, the means of education; and, 3d, instruction in the Christian religion.

First, they need to be brought under the influence of law. The Dakotas can hardly be said to have a government at all. Their hereditary chiefs have almost no power, aside from their personal influence. If they are accomplished beggars, and can succeed in getting for their bands (not for themselves) considerable presents from white people, and if they pass all these things over to the soldiers to divide, they are considered very choice chiefs. The punishment of offenses belongs to the soldiers: ordinarily there is no organization for this purpose. Perhaps their regulations concerning the killing of buffalo present the best specimen of Dakota law. The object is to prevent these animals from being driven off; which is secured by all the men of a region of country camping at the same place and hunting together. A soldier's lodge is formed, in which two bundles of sticks are the representatives of its members. Here everything is determined, and these determinations are made known throughout the camp by a public crier. If any one scares away the buffalo, he is punished by the soldiers; or, as their language expresses it, "soldier killed." This may be considered as something like breaking one's commission, as it consists in breaking his gun, maiming or killing his horse, cutting up his tent or blanket. A man is capable of executing the law in these cases, if he has killed more of the common enemy than those on whom the law is to be executed. And this is one of the ways in which a premium is paid for the killing of enemies; for he who has killed the greatest number is above law. No one can be found able to execute it upon him. In the circumstances, this kind of punishment answers a good purpose; but it does not protect life or individual property; on the contrary, its very power lies in *destroying*. If one man kills another, it is an individual matter, and comes under the law of revenge. Society as such does not resent the injury as done to all. So if one man kills another's horse, the only means of redress which he has is to kill in return. *Destruction*, then, is the sum and substance of all their penalties. They have no laws, and, in their present circumstances, can have none, without assistance, which will operate for the *protection* of property. And without protection the motive to accumulate is taken away. As in this part of the country all raise corn more or less, there is not much temptation to steal corn; but as all do not try to raise potatoes, the temptation to steal them is very great; consequently no one is willing to risk much in the attempt. They need law, its protection as well as its restraints. In the beginning, the laws extended over them should be few and simple, very easily understood, and such as for the most part, would be regarded as just by the Indians themselves. For the present, the United States government would have to provide for their being executed, which would not require any great expenditure. It seems to us that nothing short of this will meet the obligations resting upon our government toward these Indian tribes. And this would undoubtedly be a great step toward their civilization.

Yours, very truly,

S. R. RIGGS.

Foreign Correspondence.

FROM OUR AMERICAN CORRESPONDENT.

FRANKFORT, July 30, 1850.

To the Editors of the Independent.

GENTLEMEN:—My arrearages extend back as far as Leipsic, for I cannot acknowledge them beyond, except to say that the country between that place and Dresden, a distance of 72 miles by railway, is most inviting; lying about the Elbe and its tributaries; rich in soil and nicely cultivated, slightly undulating in its features, and waving with its variegated crops. Leipsic is a flourishing and handsome town, with public grounds of rare beauty. Its three annual Fairs almost double at the time its population, and give it money transactions to the amount of 80 millions of Prussian dollars. As the great book mart of Germany and for other countries it has such a kind of literary commerce to the amount of 10 millions of francs yearly. I could fancy that I found the savor of new books in the streets as I entered the town, and in the dark thought every other man an author. The Market Place is surrounded by buildings of the quaintest description. Near by is Auerbach's Cellar, a dark vault under an old house, where Göethe has laid a scene of his tragedy of Faust and where the poet himself is said to have caroused when a student in the University. Leibnitz was a native of Leipsic. Prof. Niedner, of the University, wears the form, size, and features of Rev. Dr. Beecher, except that he has the forehead of the younger Dr. Beecher. Prof. Tischendoff is buoyant and elastic as youth, though he has furnished the world with as many books as he has seen years of majority. He is in fact on the sunny side of a ripe manhood. We were especially indebted to him for various civilities. He handed me a paragraph in writing, as though he would have it inserted at a certain page of his Travels in the East, in which he speaks in high commendation of one of our American missionaries, and then adds the following line: "The principles adopted by the [illegible] rence." The Library is rich in old classical autographs and manuscripts, and is adorned by portraits of distinguished men. The scholars in the Institute for the Deaf and Dumb showed like results to those I spoke of from Berlin. They repeated the sounds very well from the lips of Dr. Goldhorn, the librarian of the University, who introduced us into the Institute, but who had never attempted to converse thus with the dumb before, nor indeed ever having visited the school till that time. A deaf and dumb teacher repeated his words, and held a sort of conversation with him, as freely and accurately almost as any one could have done. The pupils thought we might be from "Hamburgh," but when asked why they thought so, could give no reason for it; and when told that we were from the United States of America, they broke out in surprise at the distance, and in great gratification. Having, however, been previously told that we could not speak German, they then concluded that we were *not* from "Hamburgh," and thus intelligently and artlessly corrected their own mistake. When mention was made of any particular thing, they went on to specify its qualities; and when water was spoken of, they immediately and humorously named other drinks. Presents of the girls' handy work were made to us, and their pleasure at this, as shown in their glistening and modest eyes, was not less than ours. I shall long keep my gift as a memento.

Battle grounds we frequently pass in these centers of old and warlike Europe, and Leipsic has one in the plain about it. The particular struggle referred to, of October, 1813, is distinguished by the Germans as the Völkerschlacht, "Battle of the Nations." After the 366,000 troops, on both sides, had fought for three days in the immediate vicinity, they came up to the very walls of the city, and showered their balls into the streets. Napoleon had scarcely quitted the town on one side, before the allies entered it on the other. As it was, great numbers of the French were taken and lost in consequence of the premature blowing up of the bridge. The spot where the brave Poniatowski sunk in the water upon his exhausted horse has become a place of pilgrimage. It has been questioned whether Bonaparte would have himself escaped if it had not been for the tact and boldness of Poniatowski and Macdonald, and the blowing up of the bridge by which so many French were killed.

A considerable number of superior modern paintings we had the privilege of seeing in the house of a private gentleman, Mr. Schletter. A cattle piece there only fell short of the "Young Bull," by Paul Potter; a Magdalene, for real effect (rather a happy test by the way in paintings), was only unequal to the one in the Dresden Gallery; the Exorcism of Charles VI, an almost fearful kind of picture, is only second to either of these two associates; and a landscape, with a thunder-storm, is worthy of a place there. But I must hasten from Leipsic, and must also tarry less at other places.

Halle, which is almost joined to Leipsic by an avenue of trees some thirty miles long, which passes on far beyond Leipsic, has not so thrifty and cleanly an appearance as the seat of its sister University. The view of the Markt-Kirche, flanked by four towers, two of which are united by a regular bridge; of the Red Tower, an isolated sentinel; of another church there, and of the market-place generally, where these and other buildings are situate, would look well in an engraving I thought, but I could procure no such. The University building is a goodly edifice, and the institution itself we all know to sustain a first rank. I heard three lectures there, one of which was on law, by a chief professor, who read in a less confined way than some others, and his solid look grew more animated as he advanced. It may be indefinite, but it still conveys a distinct idea, creditable to both parties, to compare one other professor, Mr. Thilo, to a New England pastor. About forty older students attended his lecture. Exercises were not commenced promptly at the hour; most of the students took copious notes, and seemed intent on their business, and lecturers showed full as much heart as clergymen sometimes do when they are obliged to repeat a sermon. A portion of the students dressed in uniform, and wore a sword, according to their prerogative. Prof. Tholuck has no course of lectures just at this time. He shows the marks of age to be coming about him, and beautifully mingles what might be supposed to have been the expressions of countenance on the part of the apostle John, upon whose Gospel he has commented, with those of the close and exact German student. His convictions and foreshadowings, I was sorry to learn from his own lips, as to ecclesiastical and religious matters in his own country, are not of the most hopeful and cheering cast. The students of the University sent a delegation to the great public funeral of Dr. Neander, at Berlin, whose death took me at Halle so by surprise; and was here referred to by one of the professors with emotion that stirred the fountain of tears.

Not far this side of Halle is the northern limit of the cultivation of the grape; and soon the steam-car brings you into a more broken country, bearing considerable resemblance to New England, and showing you occasionally the very apple orchards of that dear hill country. Near my line of travel Gustavus Adolphus was killed in battle, Frederick won one of his greatest victories, and Napoleon repeatedly encountered his opponents. The town of *Weimar*, residence of the Grand Duke of Saxe Weimar, was once the home of Wieland, Herder, Schiller, and Göethe, and won the appellation of the Athens of the North. The three last named above find it their home in death. At *Erfurt* is Luther's cell in the Augustine Convent, where he went to fulfill as a monk the vow he made on the death of a friend who was killed by lightning. But at *Eisenach*, where I stayed over night, in the castle of Wartburg, is the asylum of Luther the *Reformer*. His friend, the Elector of Saxony, devised a scheme of waylaying him by a party of armed and vizored knights, on the borders of the Thuringian forest, and of placing him in the castle, in order that he might not be waylaid by his foes. The castle, high upon a rocky promontory, commands a very extensive survey, taking in that same Thuringian forest. It has an armory and other objects, but Luther's chamber, in this his "Patmos," as he was fond of calling it, is more than armor, the suits of Cunegunda and Agnes, the residence of St. Elizabeth, and all the rest. The spot where he is reputed to have thrown his inkstand, in material and outward conflict with the evil spirit actually present, is a piece of the bare rock rather than a spot of ink. The chamber now looks prison-like, but must have been no mean study in the day of Luther. Its bold and airy site would redeem it.

Cassel, still onward in my route, is the capital of the Electorate of Hesse-Cassel. A portion of the town had a very cleanly and bright appearance, which also must imply that another portion had not.

A very large body of cavalry, thoroughly appointed, passed through the Königs Platz in front of our hotel, and a well-trained band of music was to be heard there at different times—sounds and sights that attend upon our visit in all these central cities. In the Friedrich's Platz, said to be the largest square in any German town, there is a statue to the Elector Frederick, the prince who sold his Hessian troops to the king of Great Britain to fight his battles in America. The marble bath, in the Augarten, is abundantly supplied with statues and bas-reliefs, more artistic German Versailles," that became an object of especial attraction. An avenue of limes, three miles in extent, leads out to a hill, which might better be called a mountain, on whose lower portion stands a summer palace, and near which is the theater built by Jerome Bonaparte, "quondam cloth-merchant at Baltimore," as Murray styles him, while king of Westphalia, and in which he used to act himself. A fountain in the rear of the palace, the highest in Europe, throws up a jet of water, 12 inches in diameter, 190 feet. The grounds now rise rapidly, and extend wide on either hand, covered with wood and intersected by roads and paths, presenting a long steep staircase of stone and a chateau d'eau, the cascade of the Carlsburg, and being crowned by a castle-like building, which is itself surmounted by a colossal Hercules. This bight is 1300 feet above the Fulda on which Cassel is situated, and commands a grand prospect. The statue of Hercules is 31 feet high, and the giant's club can hold eight persons or more in its hollow, as we tested. The line from this building is perfectly straight down the side of the hill, and on through the avenue of trees before mentioned, to the town. In another part of the lofty grounds is a castle, called the Löwenberg, that was erected to represent, in all its details, one of those strongholds of the middle ages. A second cascade plays on the rocks among the wood. My mind will not soon lose the picture which Wilhelmshöhe, with its bold beauty, has there made.

Certain castles, and now and then a town so built on a hill as to seem a castle, appeared to us on our way toward Frankfort, The towns of *Marburg* and *Giessen*, both upon the river Lahn, have each a University, that of the former being the first that was founded in Germany after the Reformation, and that of the latter, the theater of the chemist Liebig's achievements. From *Butzbach* and villages in its neighborhood used to go forth the wanderers known in London and elsewhere as Bavarian broom girls; but speculators in brooms and in human souls can no longer entice them away from their homes without incurring the risk of heavy penalties of law. At Friedberg we took carriages for a few hours, to supply the gap still left by the railroad. The men of the whip, known in Germany as "brothers-in-law" to the passengers, came briskly out in their uniforms, and made rough music from their brass horns. Showers now fell down upon us, and spread over plain and hill. Peasants bore their burdens on the head along the road, which was skirted by trees, sometimes by apple-trees, for long, long distances. Some of the villages and towns wore a forbidding look. Passengers from St. Petersburg and Massachusetts were met together. The crops filled the valleys and crowded up the hill-side, though some of them had passed on to be stowed away in barns and granaries. The sun came out at times to brighten the landscape, and to show his jewels of rain-drops. We changed to the cars again, and soon the dusk of evening closed upon us in Frankfort, while with a little difficulty and delay we found a public house that could take us in.

As to *Frankfort*, then, I have first of all to announce that several pairs of storks have builded their nests on the covered tops of as many chimnies in full sight from my windows, and that their stately positions, their flight, and the cries of their clomsy young at meal times, which are not limited by any rules of Mr. Graham, do frequently get my best attention. Success to them, both now and when I am gone. This old Free Town and seat of the German Diet has a good share of life and beauty, though some portions of it contrast strikingly with others. The town-house, called the Römer, was the place of the election of the emperors, and of the subsequent banqueting. This last important, and in this case, imposing business, for kings and princes waited on the emperor at table, was attended to in an irregularly shaped apartment, adjoining the room for the election, where now are found the portraits of the emperors in the order of succession, from Conrad I to Francis II. A portrait of the Archduke John is also there, but it is not to remain. On the occasion of the coronation an ox was roasted whole in front of the building, a fountain threw jets of wine instead of water, and the populace were permitted to cut away for themselves the scarlet cloth upon which the emperor walked from the cathedral, as fast as his endangered heels were clear of it. In that cathedral St. Bernard preached the Crusade, and, as is claimed, worked miracles. St. Leonhard's Church marks the spot where the palace of Charlemagne stood.

The Museum contains some superior modern paintings by the Düsseldorf school. Huss before the Council of Constance, by Lessing, is one of them. He wears an honest expression, calm, and persuasively positive. The cardinals and bishops exhibit a natural and striking variety—one of them especially is marked for his opening of his mind to the truth, and as distinctly shutting it again. The Foolish Virgins, by Schadone, Job, Daniel in the Lion's Den, a Storm at Sea, the Influence of Christianity upon the Arts, the last by Overbeck, are among the most deserving. The statue of Ariadne, by Dannecker, is, however, the great matter of art at Frankfort, and is certainly a brilliant effort. The casts and engravings of it more or less fail to give the sharper and triumphant expression of Ariadne. Nor should it be left unsaid, that they also do injustice to the countenance of the tiger on which she is seated, with his mingled resistance and submission, his fiery brute wisdom. The poet Göethe was born in Frankfort, and has a statue in the Allée, which presents a Websterian brow. Soldiers were drawn up in the Allée on Sabbath morning, while divine service was being held close by in the English chapel. That was a pleasant and very grateful service, and I hesitate whether to intimate that the preacher himself admitted that he did not adhere to his text and subject, falling below the promise which his reading created, and that a lady worshiper while repeating the Athanasian creed, in two instances, did not forget to lift her eyeglass and turn round toward another part of the church. A band of music was entertaining a crowd in another square as we came from church.

St. Paul's Kirche is to be the place of meeting for the Peace Convention, whose prospects, as I gather them here on the spot, are very fair. It was in this church that the recent Frankfort Parliament continued to assemble so long, and the seats of Prince Licknowski and Robert Blum are much cut for relics—the last having been so unexpectedly and inexcusably slain in his mission to Vienna. The church has been sacredly closed since the meeting of the Parliament, and it is deemed a great favor to get admission to it for the coming Convention.

WIESBADEN, *August*.—This is one of the many German Saratogas, though it is also the capital of the Duchy of Nassau. The appearance of the city deserves well, and the country round about still better. The Kur Saal, standing on one side of a square, is a chief edifice, and a great place for banqueting, reading, dancing, and gambling. This last occupation seems to be thought as innocent as the air of heaven, and it is surely a good deal more constant than the light of the sun. Gentlemen unused to the games, and evidently unfitted to them by habit, will stake their money, and women not unfrequently do the same. Colonnades of showy shops occupy two other sides of the large square. There are fourteen springs, and they make not a little vapor. The waters are boiling hot, and strongly impregnated. Many nations are represented here, and quite as many classes of people visit here, in many different cases, but the mass do not come for such a purpose. The Romans had a station here, and have left many mementos of their presence.

Yours, R. S. T.

IRELAND UNDER NEW ASPECTS.

BY OUR ENGLISH CORRESPONDENT.

Recent facts prove how utterly impossible it is to present Ireland under one general idea. The uniform note of Irish lamentation is just now being varied by tones of religious exultation, and of rejoicing in something more than the promise of social amelioration. For three weeks past there has been a solemn and mysterious conclave at Thurles: nothing less, in fact, than a synod of Roman Catholic bishops and clergy. The Irish Roman Catholic papers have been particularly Irish on this occasion. Never has there been such a day for Ireland; for two hundred years there had been no such gathering, and it must be the commencement of an Irish millenium; and, at least, there was "an indulgence of forty days to all the faithful who had assisted at the ceremonial of the synod."

This ceremonial appears to have fairly dazzled and bewildered the spectators. The high-flown descriptions given of the splendid dresses and gem-bestudded mitres of the prelates, of the magnificent final procession, and of "the sublime ecclesiastical harmony of the music," presents such a forcible and almost incredible contrast to the pictures of Ireland and the Irish, which are presented to all the world, that it becomes difficult to realize the idea of so much pomp and splendid ceremonial as pertaining to Ireland.

The synod was a secret conclave, and during the sitting very little was suffered to transpire respecting its deliberations. But on Saturday, an Address from the synod of Thurles to the Roman Catholics of Ireland, gave to the world as much as these spiritual guides and rulers chose should be known. This address occupies 32 pages, and treats chiefly of education in reference to the colleges established and endowed by the British Parliament. As might have been expected, the synod adopts the Papal rescripts, which condemned these colleges, and required the Catholic priesthood to have no part in carrying them out. The Pope and the priesthood then will have no education which is not wholly under their control. The Address says:

"The system may have been devised in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid everything opposed to the purity and integrity of our faith. Hence, those institutions which would have called for our profound and lasting gratitude, had they been framed in accordance with our religious tenets and principles, must now be considered as an evil of a formidable kind, against which it is our imperative duty to warn you with all the energy of our zeal and all the weight of our authority. In pointing out the dangers of such a system, we only repeat the instructions that have been given to us by the Vicar of Jesus Christ. He, to whom were given 'the keys of the kingdom' (Matth. xvi. 19); to whom was committed the charge not only of the lambs, but of the sheep, that is, of the entire flock, pastors as well as people (John xxi. 17); he, for whose faith the prayer of Christ was offered (Luke xxii. 31, 32); whom St. Chrysostom so appropriately designates as the teacher of the whole world (Hom. 88 in Joan);—he, *Peter has spoken to us by Pius*, as he spoke to the fathers of Chalcedon by Leo, and pronounced this system of education to be fraught with "grievous and intrinsic dangers" to faith and morals; has declared that 'Religion can expect nothing but loss from it;' and that your bishops 'should take no part in carrying it into effect.'"

The supreme authority of the Holy See is then adverted to in connection with the fact that the question of the colleges had been "laid at the feet of our present venerable and beloved pontiff, who,—

"After a most searching and protracted examination of the statements and facts that were urged on either side, availing himself of every source of counsel and information which he could procure, demanding and receiving from every member of the Irish episcopacy his individual opinion on the subject, making it the object of his long and anxious deliberation, and pouring forth his soul in prayer to Him who promised to abide with his church even to the consummation of time, the successor of Peter pronounced his final judgment on the subject. *All controversy is now at an end—the judge has spoken—the question is decided.* Recognizing, with reverential awe, in that decision the voice of Him who hath said, 'He who hears you, hears me; he who despises you, despises me;' this synod has received, not only with profound respect but with unanimous acclamation, the decisions and instructions which were asked for in the name of the Irish church. This synod now solemnly communicates to you the rescripts of the Holy See, which we have received on this important matter, that they may serve to guide and regulate your conduct: we do not add anything to the instructions that have been given; neither will we suffer anything to be detracted from their importance."

The new colleges having thus been delivered over to Satan, a project for a Roman Catholic Univerairty, on the model of that of Louvain in Belgium, is set forth:

"A committee has been appointed by this synod to examine into the details of this most important project, and to carry it into execution. The difficulties to be contended with are indeed great; but if we meet them in the spirit of faith—if we act with Christian union—they will soon disappear. We have within ourselves here at home, and in the persons of our brethren, who are scattered not only through the sister kingdoms and the British colonies, but throughout the continent of America, ample resources,—zeal, learning talent, and the pecuniary means for the accomplishment of such an object."

Solemn warnings to the people against the colleges are then repeated, and these are followed by cautions against "books of a tendency dangerous to faith and morals." The apostles of socialism and infidelity are then denounced, and a final and more bitter anathema is hurled against those who are endeavoring to convert the poor Irish to the Protestant faith. There is a general impression that the timely help of Protestant England, and the philanthropic and self-sacrificing efforts of many individuals, have done much to lessen the antipathy of the Irish toward Protestants as such. Now the Address pretends that open and profligate attempts have been made to bribe the starving Irish into abandoning Romanism. The following is a characteristic specimen of the Address:

"To the credit of the respectable and enlightened portion of our Protestant brethren be it said, that none have been more loud and indignant in reprobating a system so scandalous and degrading to any form of religion, a system that does not even pretend to conceal the corruption and profligacy which it employs as the instruments of perversion, but which drives its sacrilegious traffic in the noonday and before the public gaze, offering its mess of pottage for the glorious inheritance it seeks to purchase."

The sufferings of the poor, past, present, and prospective are alluded to, as also the cruel system of eviction, and they are to bear these cruelties with patience and resignation, and not to avenge themselves.

The Papal rescripts, in Latin and English, are appended to the Address; and these, and not acts of Parliament, will probably be the law in Ireland.

One of the bishops gives £11,000 toward the proposed university; and the synod decreed a tax of 2 per cent. on all ecclesiastical incomes, to be devoted to this object.

[illegible] quoted in confirmation of the doctrine.

The other novel aspect presented by Ireland, is afforded by the visit of the Lord-Lieutenant to the North, and his grand reception at Belfast. A few extracts from the speeches and public documents present facts which would be thought applicable to the most flourishing towns and cities in England and America, but altogether foreign to Ireland. For example: in his answer to an

has now devolved upon them—will feel that the eyes of Europe and of the whole civilized world are on them, and that they are the responsible parties for the continuance of the traffic. But if these higher considerations and purer motives do not prevail, *let me warn them of the danger they are incurring*. Let me advise the government of Spain to look well at the present condition of Cuba. That country is in such a state that the tenure of power is most precarious. There is a feeling of determination on the part of the slave population to rid themselves of the evils which they are enduring, and which makes suffering and death light considerations in the balance. Torture has been applied under the sanction of the authorities. Confessions have been made, and those confessions implicate almost the whole population. It is not a dissatisfaction with any particular law; it is not the amount of labor which is required to be performed in this or that place: it is *the denial of the right of man to hold his fellow creature as a slave*, which has spread throughout the whole of the black population of that country, exceeding vastly, as they do in numbers and physical strength, the whites by whom they are kept in check; and affording conclusive evidence that there is a settled, deep determination to emancipate themselves from such a state of slavery as that to which they have been subjected. Surely, then, if purer and higher motives fail to influence the government of Spain, those *of self-interest and policy* must force themselves on its consideration. What I am stating is the truth, and nothing but the truth. It is confirmed by insurrections, which are suppressed only by military force, and by the subsequent enforcement of the law (for I presume it is the law in Cuba) *in a manner which I will not detail*, and which, although it may insure temporary obedience, can only in its ultimate results, tend to confirm the impressions we have held."

Then, dear sir, if slavery, as it has been hitherto carried on, be opposed to *the spirit and precept of revealed religion*, the announced *principles of the British and American Constitutions (for America also says "every man is born free,"* and boasts of equal liberty and equal rights), and to *sound policy* (irrespective of religion and the dread account to be given at the bar of Him who has "made of one blood all the nations of the earth" and is "no respecter of persons"), assuredly it becomes such men as yourself, and more especially in this enlightened age of the world, to use your influence to have the slave code of laws repealed, and instantly to prepare your slaves for the blessing of that liberty which is their birth-right, and which your Maker requires at your hands; and to abolish slavery, "and let the oppressed go free." Only let America now follow the example of England (and we are to make allowances for the effect of the bad example which too long was set by the latter), and she will stand deservedly high in the estimation of the nations, and be blessed of Him, from whose unerring rule none can be exempt; and who has declared that "righteousness exalteth a nation, but sin is the reproach of any people." But if she will not hear, then must she realize the threat, "If they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot." Ex. 22: 21–26.

And now, dear sir, as to your letter. I believe, as to the treatment of slaves, there are some who belong to kind masters who have power over themselves, and are not subject to passion and caprice. But these are exceptions. Your own slaves, from the account you have kindly sent me, appear to be in circumstances of comfort for their situation, if such a word can be applied to slavery. But is this the general practice? What meaneth then those moanings of the slave that I hear? What meaneth those laws to regulate slavery which I read? Why do slaves run from their masters if they are so comfortably fed and housed, and kindly treated? or if they can have redress by appealing to law? Are not the following facts opposed to the idea that they are as well off as if they were free? It has been declared, by testimony not to be disputed, that multitudes *suffer from hunger*. See the testimony of the Hon. Alex. Smyth, member of Congress from Virginia, and Thomas Clay, Esq., of Georgia, and Hon. Robt. Turnbull, holding slaves, and many others. I will mention only one.

At the dinner-table of ——, a man of military rank, the conversation turned upon the treatment of their servants; when —— undertook to entertain the company with the relation of an experiment he himself had made in the feeding of his slaves on cotton-seed with three-fourths corn, on which they seemed to thrive tolerably well. He then had measured out to them equal quantities of each, which did not seem to produce any important change; afterward he increased the quantity of cotton-seed to three-fourths, mingled with one-fourth corn, when he declared, with an oath, that *they died like rotten sheep*. The company looked at each other with severity in the hands of their masters. The *Franklin Republican* states the case of Mr. George Holmes, who fell in with a runaway slave, and discharged his gun at his legs for the purpose of disabling him, but shot him near the small of the back, of which he died. The editor of that and other papers says, "We are satisfied that Mr. H. had no intention of inflicting a mortal wound." And so public opinion in the Southern States wraps it up. Dear sir, do you ever move far from home? And have you not witnessed the inflictions of the various modes of torture practiced in the planting States? The Inquisition, that imitator of infernal torments, has never exhibited greater cruelties.

As to *laws in favor of slaves*, they add insult to cruelty. Let Judge Stroud's "Sketch of the Laws," with the history of their application, be a proof of this remark.

As to *education*. A law of South Carolina, passed in 1800, authorizes the infliction of twenty lashes on every slave found in an assembly convened for the purpose of "mental instruction," held in a confined or secret place, although in the presence of a white. Another law imposes a fine of £100 on any person who may teach a slave to write. An act of Virginia, of 1829, declares every meeting of slaves at any school, by day of by night, for instruction in reading or writing, an unlawful assembly; and any justice may inflict twenty lashes on each slave found in such school. In North Carolina, to teach a slave to read or write, or to sell or give him any book—the Bible not excepted—is punishable with thirty-nine lashes if the offender be a free negro; but if a white, then with a fine of $200. And a father may be flogged for teaching his own child. This may be politic, as the preamble implies, because teaching slaves to read and write tends to excite dissatisfaction in their minds. But whether it be right in the sight of God, let every one who reads his Bible and fears God judge.

As to *public worship*. In South Carolina slaves may not meet together for the purpose before sunrise, or after sunset (what hypocritical insult, for they cannot meet between these periods), unless the majority of the meeting be composed of white persons, under a penalty of twenty lashes well laid on.

Thus the opportunity of exercising cruelty, both as to their bodies and souls, is afforded any master, whose caprice or passion, or any evil propensity, may dispose him so to do.

These things appear not to be known in your immediate district. But you may be supplied with irrefragable proofs.

Thus rational and immortal beings, with no crime but their color (but not without crime on the part of the seller, and the buyer, and the master), may be treated with injustice and cruelty. You justly say that the law in Exodus 21: 16 is binding, and you considered Mr. Brown as guilty of it.

Admitting, therefore, that there may be, like yourself, humane masters, the system can never be defended by religion, or humanity, justice, or equity. No creature in existence should be trusted with irresponsible, uncontrolled, and absolute power over his fellow-creatures.

You, sir, have been differently circumstanced from myself, and I can make allowance for a constant sight of slavery, as making a very different impression on the human soul.

"Vice is a monster of such frightful mien,
As to be hated, need but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

But to a Briton—

"'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume—
And we are weeds without it."

I admit a part of your defense of the system to be ingenious; and I hail a gleam of sunshine in your willingness to see the law modified, and in your condescension in requesting me to correspond with you. I pray God it may be for your own comfort, and for the good of the cause I plead. A civilized and Christian world would hail you with the highest satisfaction in your endeavors to place the subject in its true light before your countrymen. They also would have cause to hail you as their preserver; for if an entire change do not soon take place, it may please God to remove all restraint, and to permit the slaves to revenge themselves: Justice may travel with leaden feet, but it comes at last with iron hands.

As to your Scriptural view of the subject, allow me to say, you scarcely intend to assert that the *moral* parts of the Mosaic dispensation were only intended for the Jews. See Matt. 5: 17, 18—Romans 3: 31—Rom. 13: 8, 9, 10. Everything that is moral, or enjoins that duty to God or man which is demanded of the whole human race, must remain unchangeable. Such is the law of supreme love to God, and that love to our neighbor, which is equal to the love we bear to ourselves.

But the case of the brother's widow to which you refer, is by no means parallel with Deut. 23: 15, 16. The prohibition as to the slave, is *positive, without exception*. The injunction to the brother's widow has a proviso in case of disinclination. Deut. 25: 7–10. The instance of the brother's wife was strictly national. It was to secure a portion to a deceased person in a representative of that national inheritance of Palestine, which was to be an everlasting one. No other people has such inheritance. Again the law—Deut. 25: 5, 6, is not itself the primary law, but an exception. The law was given in Leviticus 18: 16, to which the injunction in Deut. 25: 5, 6, was an exception, under special circumstances. But no exception is made as to the law, Deut. 23: 15, 16. It was not lawful to marry a brother's widow unless the brother died childless, and had a professional claim, and then the injunction was evadable. But it was not lawful under any circumstance to deliver up an escaped slave. And there was no national peculiarity to confine the law to the Israelites. But you may say, Was then St. Paul a violator of the law in Deut. 23? Not at all. Does the apostle say he was under obligation, in the case of Onesimus, to return him to Philemon as a matter of property? Far from it. On the contrary, he says, "He might be much bold in Christ to enjoin that which was convenient," viz. to retain Onesimus with him, but "for love's sake" he would rather beseech than enjoin. And for what purpose was Onesimus sent back? To afford Philemon the privilege of giving up Onesimus to Paul willingly, and not as it were of necessity. And lastly, which is too frequently overlooked, Onesimus *was not to be received back to slavery and punished*, but to be received "not now as a *servant*, but a *brother beloved*." Therefore St. Paul's care cannot be fairly pleaded as an authority against Deut. 23: 15, 16. St. Paul also adds, "I wrote unto thee, knowing that thou wilt do more than I say;" though he had already said, "Receive him as myself." O, if this precedent were followed out, the sweet bondage of Onesimus would be much more delightful than all the charms with which some invest slavery in the Southern States of North America. If runaway slaves may be sent back as brothers beloved, all will agree that they should be sent back. And I believe few Americans would say, "This is the reason why we do not take pains to bring them under the influence of Christianity, lest we should be obliged to treat them as fellow-Christians."

And now, dear sir, bear with me. I have conceived a true regard for you; I show this by prayer for you. I implore you to weigh the subject, as in the presence of Him before whom we must all soon appear. As a believer in your Savior, as an expectant of eternal happiness through Him, and as receiving His word not only as the rule of a Christian's faith, but also of *his* procedure in the day of judgment, what peace will arise from a discharge of duty, whatever may be present consequences. Gideon's boldness put down idolatry, and awed his enemies. Daniel's courage led a mighty and absolute monarch to glorify the God of Israel. Nehemiah persuaded the Jews, and obtained the deliverance of their slaves from bondage. And the blessing of God and of man will be upon yourself if you attempt to accomplish a repeal of the laws; an amelioration of the condition of the slaves; and, above all, their emancipation and their equal rights as of the same family of man with yourselves. I say therefore, in the words of a dear friend:*

"United as America and Britain are, by a thousand ties of interest, affection, duty—ties which we hope will never be torn asunder—speed, speed, we implore thee, O America, the glorious consummation! Listen to the voice of your immortal Franklin. Imitate the mother country in making sacrifices for the universal freedom of all thy citizens. Never cease till you can say—

"'Slavery is no more.'

"Oh most degrading of all ills that wait
On man, a mourner in his best estate;
All other sorrows Virtue may endure,
And find submission more than half a cure;
But Slavery! Virtue dreads it as her grave,
Patience itself is meanness in a slave;
Or, if the will and sovereignty of God
Bid suffer for a while and kiss the rod,
Wait for the dawning of a brighter day,
And snap the chain the moment that you may;
Nature imprints upon whate'er we see,
That has a heart and life in it—BE FREE!"

In the exercise of faith and discharge of duty, may the peace of God rest upon you in life and in death. I am, my dear sir,

Most sincerely yours,
WM. MARSH.

The Independent.

NEW YORK, THURSDAY, OCT. 17.

HUMAN NATURE—AN UNLOOKED-FOR AGREEMENT.

A leading editorial in a late number of the *Christian Register*—a journal which has been for nearly thirty years the able representative of Unitarian theology at Boston—declared the unqualified assent of the conductors of that journal, to that view of human nature which is generally held by the Orthodox ministers and churches of New England. This declaration from such a quarter has filled us with surprise, and yet we are sure there is no mistake as to the fact. We have read the article referred to, not only with "serious and unfeigned interest," but with heartfelt satisfaction and with thankfulness to God. It is not the least of our pleasure that this declaration was called forth by a statement of the doctrine of depravity made by us for quite another purpose. Alluding to the case of Prof. Webster, we said, "Birth, education, society, cultivation, wealth, honor, the most refining and ennobling influences, cannot make a man upright, cannot keep him pure. . . . Nothing can make us what we ought to be, nothing can keep us where we should be, but a divine influence." This doctrine the *Register* characterizes as "very just and reasonable." In that same article we made the following statement of the more prominent doctrines of human nature.

"There are two principal theories of human nature with respect to depravity, which are widely different, and in fact antagonistic. One is that, while all sin is voluntary, there are in the heart of man certain propensities which always lead to sin as soon as moral action begins, and which are the prompters of all after sin; that these propensities are universal, a part of every man's nature; that all men at the first yield to them, and so all men are sinners; and that the remedy for this universal depravity lies not in education, not in the refining influences of society, not in external artificial restraints, moral or legal, but in a thorough renovation of the inward character, by the truth and grace of God invigorating conscience, giving a new direction to the will, subduing passion and lust, and enthroning the law of God in the soul as the supreme and only rule of life.

"The other view is, that man coming pure and innocent from the hand of his Creator needs only a proper training—the right development of reason and conscience—to ensure the continuance of that purity and innocence; that if contaminated it must be from without; and therefore that good social, educational, and moral influences will keep him upright; and that depravity is but fitful and occasional, peculiar to those cases in which such influences are wanting."

This statement the *Register* quotes entire, and then adds, "It seems to us impossible that we can have mistaken the meaning of the statement of either of the 'two theories.' Every phrase is intelligible; the definitions are uncommonly fair and candid to both parties; and the whole is sufficiently succinct." We are glad that we have made ourselves understood; and though the statement which embodies our own view of human nature was not made for a creed or for a theological treatise, we are quite willing that it should stand as an exponent of our own belief, and also of what we regard as the teaching of New England theology upon the subject. We would not change or recall a word in that statement, nor do we care to add a word to it for the sake of greater fullness or accuracy. By this formula,—which is but an amplification of that given in James 1: 14, 15,—we are ready to abide, as our doctrine of human depravity.

In further commenting upon this statement the *Register* says:

"Why have we thrown the quotation into this prominence, and directed to it a special attention? Simply to give greater emphasis to the declaration that *we hold the doctrine conveyed in the former of the two statements*. We adopt it rather than the other. Indeed, we hold the former to be Scriptural; to be according to the facts of experience; to be true. The latter, considered as a theory of human nature, we hold to be unscriptural, unphilosophical and false. It is not unlikely that, if we were called upon to present *de novo* a proposition that should exactly express what we regard as the full Christian doctrine of human nature, as respects its moral constitution and liabilities, we should frame one differing in some slight particulars from the one in question. Possibly, in such a proposition, something might appear to have been taken from the essence of the last statement in *The Independent*, and added to the first. But the change, we are confident, would be in appearance more than in substance. We not only prefer the one to the other as approaching more nearly to our idea, but we are satisfied with the former as it stands. We doubt whether we *could* ever differ materially from this writer in respect to the relative importance to be assigned to the work of religious instruction and the work of spiritual regeneration in bringing the child's soul to acceptance with God."

The editors of the *Register* further declare that they themselves preach this doctrine, and they volunteer to defend it on all suitable occasions. They do not even deny that there is a connection between the apostasy of Adam and this universal propensity of human nature to evil:

"It is our settled conviction (say they) that there is that in human nature, speaking generically, and in every individual of the race, which, as soon as the germs begin to expand, and the soul becomes not merely potentially but actively conscious, develops inherent moral evil or sin. There is no occasion here, for the fulfillment of our present purpose, to illustrate or defend this position. We are ready to do so whenever it shall seem to be required. That God should try and discipline me, by some tendencies inborn in my nature leaning to evil as soon as I begin to choose, perhaps coming down from my progenitors, tendencies which I still have the power and the ligh and the promise of divine assistance to curb and subdue, is to me just as credible, and just as consistent with the divine attributes, as that he *permits* iniquities to be consummated every day, which his mere omnipotence might annihilate in an instant."

Such, then, is the belief of the *Christian Register* on Human Depravity. We rejoice in the avowal of it, not merely because it is our belief also, but because we regard it as truth, and important truth, and because by this avowal, "two voices, hitherto supposed to be discordant, are found to be in accord, on one of the cardinal points of theology."

In avowing this belief the *Register* does not consider itself as differing from the body of Unitarians. It says:

"It cannot be disguised that in the latter theory described, *The Independent* supposes itself, and intends to be understood, as describing the doctrine of human nature held by Unitarians. Probably there are some persons wearing that name, who avow the belief ascribed here to the whole denomination. It is devoutly hoped by us that they are few. That belief is so far removed in our apprehension from the plain, searching and humbling teachings of the Divine Word, is so unevangelical, so barren of the fruits of the Spirit, and so certain to leave the wants of the earnest soul unsatisfied, that we cannot contemplate any mind permanently settled in it without pain. Furthermore, it is our judgment that there is as much justice in ascribing that belief to the whole body of Unitarians, as there would be in ascribing Calvin's dogmas about the fate of deceased infants, or the terrible logical effects of the peculiar notion of Dr. Emmons, to the whole body of the 'Orthodox,'—and no more."

We did indeed suppose the second theory to be that generally held by Unitarians; and we could give the ground of this opinion from standard Unitarian authors, and possibly from the older files of the *Christian Register*. But that is not at all to our purpose. We accept the statement of the *Register*, and rejoice to learn that its view of depravity is so generally held in the denomination which it represents. There is a class of Unitarians—or if the word class is objectionable—there are leading minds among the Unitarians—whose views of depravity entirely harmonize with our own. Let us see to what extent we are agreed.

The *Register* agrees with us that in human nature, and in each individual of the race, there [illegible] as soon as the individual is capable of moral action, *i. e.*, of acting consciously and voluntarily; that the sin pertains not to the propensities themselves, which might be restrained, but to the act of will for the indulgence of those propensities, an act contrary to reason, and therefore contrary to some known law of God; that this voluntary gratification of the lower nature as the chief good, shows a vice or depravity of character, and is a state of opposition to conscience and the law of God, *i. e.*, a state of actual transgression, from which one cannot be delivered by education, by outward reformation, or by any merely outward appliances, whether social, legal, or moral, but only by a divine influence operating upon the inward moral nature, and producing there a thorough renovation.

Standing upon this common platform, it will be interesting to compare our views still further, in the hope of finding the same delightful accord. In so doing we disclaim any sectarian interest or aim whatever. We speak as individuals, and we address gentlemen who have a character and a judgment of their own, upon their and our personal responsibility; and we are not catechists, but fellow-students of the truth. It would be gratifying to us to know what the *Christian Register* intends by a *divine influence*, when it pronounces our statement of the necessity of such an influence in regeneration a "very just and reasonable doctrine." It will be seen from our statement that by a divine influence we did not intend anything physical in its nature, its operations, or its effects,—anything that should make man *constitutionally* a different being. Does the *Register* understand by the phrase anything more than the ordinary influence of truth and motives for the production of holiness? We see the same truth and the same motives brought to act upon persons in the same families or in the same general circumstances, with widely different results—one becoming a penitent believer, and another remaining an impenitent sinner, or even resisting the truth and making progress in iniquity. What is the cause of this difference? Is it owing to different frames of mind? But what produces these different frames of feeling in individuals and in circumstances so nearly alike, and in minds having like original propensities to evil? Or what makes the same truth to the same mind at one time inoperative and distasteful, and at another efficient and congenial? Is there or is there not, in distinction from the Truth and from all objective motive, a subjective influence on the mind itself, emanating directly from the Author of the mind, and in harmony with the constitution and the laws of mind, and such that the mind may not be properly conscious of this influence, but only of the acts and states consequent upon it, which influence gives the mind an appetency for the truth, and secures the result? We shall be glad to obtain the views of the *Register* upon this point.

We cannot close this article without expressing our high gratification at the ability, candor, courtesy, earnestness, and devotion which mark its columns; the tribute to the memory of Dr. Judson shows an appreciation of the work of missions worthy of an annual sermon before the American Board.

EDITORIALS AND CONTRIBUTIONS.

In accordance with an intimation given in the standing notice on the first page, we to-day introduce to the readers of this journal a new contributor, who during the absence of Rev. Dr. Bacon, will furnish occasional articles upon standard topics of religious experience, and of Christian literature and theology. The contributions of this able and finished writer will always be designated by the signature—"Church." All articles appearing on the second page of the paper, not otherwise designated, are strictly editorial, *i. e.* are from the pen of one or the other of the editors of the paper; and for these and for whatever else pertains to the character and sentiments of *The Independent*, the editors alone are responsible.

KINDLY OFFICES.

As one walks through the busy streets of a great city, where each individual seems too intent upon his own affairs to notice the affairs of others, it is pleasant to see how promptly an accident or the liability to an accident, calls forth humane sympathies and kindly offices from the passers by, and how readily the truly unfortunate receive pity and aid from strangers. While going up Broadway recently at nightfall, we observed a blind man endeavoring to feel his way among heaps of stones and other building materials near the curb, who was in imminent danger of being run down by the omnibuses that crowded the street; but before we could reach the spot, many a friendly hand was stretched out to aid him, and he was carried safely to the sidewalk. Those who stopped to render this act of kindness to an unfortunate stranger were evidently of different classes of society, and seemed to vie with each other in the expression of their sympathy. We often see such acts of kindness rendered by persons of the roughest exterior—as when a horse falls under his load, the drivers of passing teams dismount to relieve the animal and to assist his owner, though he may be a rival in their humble and laborious occupation. Indeed, Humanity cannot be stifled by all the selfish competition of the city, but in every walk of life it is still susceptible to the appeals of suffering and want. Amid the black, boiling currents of selfishness that threaten to sweep away all kindly affections, 'tis a grateful relief to see the fountains of Pity and of Charity jetting up their clear and sparkling waters.

STOP THAT SLANDER.

The statement that one of the editors of this journal had preached a sermon in favor of the Fugitive Slave-law, is fast going the rounds of the newspapers. As the victim of that blunder considers this statement a most injurious imputation upon his character as a Christian minister, he would be obliged to such editors as have given it currency to contradict it without qualification or reserve. Of course the slander will go into many places where the truth will never follow it; but it is some consolation that though directed against an innocent person, it serves to bring out the indignant public sentiment of the North and West against those who would defend the fugitive law in the name of religion.

THE CHRISTIAN LIFE, A LIFE OF PRINCIPLE.

We often hear it said that Christianity is a system of principles, rather than of doctrines; and the remark has in it a truth of the most essential kind. The Gospel has its doctrines, and profound, vast, momentous truths those doctrines unfold. The human understanding has no nobler office, and no more important work, than to express, and harmonize, and vindicate, and proclaim them. But when this is done the result is not Christianity; we have yet only what we had when the Lord God formed Adam of the dust of the ground, and before He had breathed into him the breath of life—a system, beautiful indeed to look upon, but destitute still of all the power in which its chief glory consisted, and which alone could save it from absolute decay. Your herbarium may be very admirable and complete in its arrangement, and withal beautiful in a certain sense; but there are some things which it does not contain. The fragrance, and beauty, and productiveness of nature are not to be compressed between its leaves; these belong only to the living and growing plant. Where Christianity exists in its completeness, it is no abstract scheme of thought merely, in which the constitution of nature, the developments of providence, and the methods of grace, are skillfully harmonized—it is the development of great principles of action, in the earnest life of an awakened and renewed soul. Let us observe this life of principle in two or three of its most important aspects.

First, there is the life which is characterized by *obedience* to the principles of the Gospel. The soul has discerned something of the [illegible] proclaims,—has felt something of their celestial power,—and under the quickening impulse of His gracious Spirit, has yielded itself to their control. Henceforth the principle of its life is obedience. Convictions have been implanted within, which are great and deep; and, as is always the case with deep and thorough views, they are also permanent and abiding. The soul's daily effort is to yield itself more and more to their power. The sense of duty, and of responsibility—the perception of obligation to gratitude, and love, and devotion, these are now its controlling sentiments. The idea of immortality awakens the soul's awe, and kindles its glowing aspirations after such purity and affection as may befit a being of such high and enduring destiny; and the knowledge of its redemption through Christ from the curse of the law, and of its promised deliverance through the sanctifying Spirit of the Lord from the sway of its native and corrupt affections, exerts a constant and constraining influence. Henceforth it is devoted to Heaven—controlled and impelled in its habitual life by these grand conceptions of truth. They have been implanted within it by the grace of God; and though their beginning is in much weakness, and their progress through numberless imperfections, the same mighty hand shall cherish and develop them, till their control becomes complete and entire over all the actions of the soul.

Such is the life of principle in its earliest form, —the form which simply suffices to constitute the essential Christian character. It is the willing devotion of the soul to wisdom, and duty, and truth; its exaltation of these things into controlling impulses of action. It stands in fixed purpose—in high resolve, henceforth to live for nothing beneath this. The soul enshrines the will of God as its great law, and dedicates itself to him, laying its powers, and faculties, and opportunities upon his altar; and yielding itself through whatever course of self-denial and self-crucifixion the act may involve, "a living sacrifice unto God"—convinced that it is indeed a "most reasonable service."

This then is the life of principle in its beginning; and such as it is in its beginning, it is also in its continuance and in its end; nay, there *is* no *end* of such a life but in its consummation. It is still, whatever conflicts—whatever vicissitudes of feeling may attend its progress, the life of obedience and devotion. Especially is it so in the inward character—in the secret chambers of emotion and thought. After principle has gained a general supremacy over all the outward action, it still finds obstacles with which it must contend within us. The flow of thought in many a moment of negligence and forgetfulness, shows its native tendency to the world still strong; the current of feeling when it flows unchecked, has still the downward and degrading movement—the fatal tendency away from God and heaven, which are so instinctive in our fallen nature. Against these it must still be—it must *ever* be upon earth, our earnest purpose, our daily effort, to watch and struggle. With many a thought of all that can reprove our delinquency—of all that can animate our flagging zeal—with many a remembrance of all that can quicken the languid movement of our affections, it is in the heart of each child of God still to renew and to repeat his exertions, till every thought of the heart shall be brought into captivity to the obedience of Christ.

How noble and worthy, in kind at least, are the impulses in which Christian life has its origin and holds its course. A soul awakened by the mighty truths of the Gospel—awed by their glory—attracted by their loveliness—subdued by the purity and tenderness they breathe, resigns itself to their control. It accepts duty and wisdom and love as the guiding impulses of its life. Oh! who would withhold his homage from these glories of Heaven, as they disclose themselves to his view? Who would confirm his rational being in opposition to truth,—his social nature in alienation from love—his moral being in enmity against God? Who could intelligently choose for the principle of this, the initial stage of his immortal life, hostility to eternal wisdom, and holiness, and benevolence? And if we could not deliberately choose such an issue, how is it that we can suffer ourselves, by the natural thoughtlessness and levity, or the natural sensuality of the mind, to be betrayed into a course of life which renders us here enemies of God by wicked works, and which cuts off the soul hereafter from all return to holiness and heaven and to the bosom of our Father?

The remaining aspects of this subject we must take another occasion to discuss. CHURCH.

SOUTHERN SECRETARY OF THE BIBLE SOCIETY.

We understand that Rev. Mr. Stiles, of the Mercer-street church, has accepted an invitation to the service of the American Bible Society, as its secretary for the South. His long residence at the South, and his speech before the late General Assembly at Detroit, will make him peculiarly acceptable in his new field of labor, although his appointment may not, for the latter reason, be quite as acceptable to many of the patrons of the Society at the North. The removal from among us of a pastor who had so much endeared himself to his brethren in the ministry by his amiable and courteous spirit, and whose labors were incessantly directed to the promotion of spirituality in the church, will be regretted by an extensive circle of friends.

LECTURES ON FRENCH LITERATURE.

It will be seen from an advertisement in another column, that Rev. J. F. Astie proposes to deliver at the Hope Chapel, a course of lectures on French literature, in the French language. Mr. Astié is the minister of a French Protestant congregation in this city, under the care of the American and Foreign Christian Union. He is well-versed in the subject of which he designs to treat, and will add to its attractions those of an elegant style and a pleasing address. The opportunity will be eminently favorable for such as are at all conversant with French, to improve themselves in the language and to extend their knowledge of its higher literature.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Oct. 14, 1850.

BOSTON SOCIETY FOR THE PREVENTION OF PAUPERISM.

From the Annual Report of this society, which has just been made, some interesting and valuable facts appear. Its object, it will be understood, is to carry out the design indicated by its name, in the way of furnishing employment for the destitute, and by investigating the circumstances of applicants for charity, and referring them to the proper sources of relief.

During the past year it has received applications for employment from 3382 persons, of whom 873 were Protestants or Americans, and 261 were not over 15 years of age. Of this number it has supplied 2527 with employment, of whom 685 were Protestants or Americans, and 201 were not over 15 years of age. Of these places thus furnished, 1178 were in the city, and 1349 in the country.

Very many interesting cases have been met with in the investigations of the society, and quite a number have been furnished by it with employment, who, there is every reason to believe, would, but for its aid, have become inmates of our almshouses and prisons. Intemperance, licentiousness and crime have furnished many applicants for its aid, many of whom have been placed in good families in the country, out of the reach of temptation. Not a few destitute immigrants, sent by the Superintendent of Alien Passengers, have been also provided with homes and employment. In addition to these benefits of a pecuniary nature, the society has also been enabled to do much good by detecting the impostures of many who were imposing upon the charitable, by furnishing advice to those who were in need of it, and by inducing such persons as has a profession which was useless here, but for some more desirable locality.

All this has been done at the very moderate expenditure of $1582 84; showing how much may be accomplished in a great city upon small means, by wisely directed efforts for the relief of the poor.

JENNY LIND.

One passes quite naturally now from thoughts of benevolence to the poor, to that impersonation of this virtue who is taking the nation captive by the sweet blending in her character of genius such as the world has never seen in song, with goodness equally unusual in the station which she fills. Indeed it would be quite impossible for one who wished to write about the Boston of the week past, to get through without large mention of Jenny Lind.

The dailies have been filled with anecdotes (more or less authentic) of her sayings and doings, and all of them of a nature to exalt the public estimate of her genuine worth. The *Congregationalist* contains an article upon the "Religious Movement in Sweden," which affords most gratifying testimony that the character and influence of this gifted woman are no less decided for good at home than abroad. After giving an extract from a letter from Sweden, the article proceeds to say: "The above is interesting, not only as a piece of religious history, but as giving a clue to Jenny Lind's religious character and influence at home. There, it seems, she has not hesitated to take firm ground against the theater, to make known in a public manner her sympathy with the most spiritual of the clergy, and to take part in their efforts to oppose ungodliness, and reform the Church. All this she has done in the face of enraged newspapers, and at a sacrifice of her popularity and influence. Thousands who have become interested in Jenny Lind will be glad of this incidental testimony respecting her religious principles, and the firmness with which she maintains them, and they will see a reason not before seen, for her anxiety to appropriate funds for the benefit of her native country."

On Thursday evening she gave a concert in the Tremont Temple, the entire net proceeds of which—amounting to $7255—were distributed among various charities by Miss Lind, aided by a committee, of which Hon. Edward Everett was chairman, as follows:

Boston Port Society,	$1000
Association for Aged and Indigent Females,	1000
Musical Fund Society,	1000
Boston Children's Friend Society,	500
Farm School for Indigent Boys,	500
Charitable Orthopedic Association,	500
Boston Female Asylum,	500
Howard Benevolent Society,	500
Young Men's Benevolent Society,	500
Society for the Prevention of Pauperism,	500
Parent Washington Total Abstinence Soc.,	300
Miscellaneous Objects of Charity,	455
Total,	$7255

On Friday and Saturday evenings, concerts were given in the immense hall over the Fitchburg Railroad station—many tickets being sold at the various stations along the lines of the railroads. That on Saturday evening was announced to be (as the week before) one-half of sacred music. This, in addition to the published fact that it would be the last concert given in Boston, led to an immense rush for tickets; and the strife for admission led to a disgraceful disturbance which came very near ending in a furious mob. An immense crowd gathered around the door—all holding tickets, and crowding for precedence so unmercifully as to endanger life and limb—and before the hour for the concert to begin, the hall was packed with human beings, filling aisles and windows, and as densely crowded together as the (next to hydraulic) pressure of hundreds outside, still clamoring and crowding for admission, could force them to be. In the midst of the tumult consequent upon such a scene, the orchestra commenced "*Der Freischutz*," the overture of the evening; but to one, half way down the hall, the only intimations that they were playing, were the constant motions of the performers, and the occasional reverberation of a louder peal than ordinary upon drums and horns. *Belletti* next came forward to sing "*Who may abide*," from the *Messiah*; but the confusion increased instead of diminishing, and his voice with the accompaniment only occasionally surged over the multitude to the ears of those in the rear. Curses upon Barnum, both loud and deep, from the noisy inside, and fierce demands for admission from several hundreds who still *held tickets* outside, and were determined to get in if *force* could do it, brought matters to such a crisis that when *Belletti* bowed himself off, there seemed to be a most fearful prospect of a general mob. Soon doors, windows and settees began to crash; and a grand rush from the outsiders invaded the rear row of seats and put to flight their occupants. Women screamed and fainted; ushers and policemen commanded and entreated; but the tremendous pressure from the rear wedged everybody in their places, so that if the building had been on fire, they could not have stirred except by a leap of some thirty feet from the windows. *Benedict* mounted a chair upon the platform, and announced at the top of his lungs that he came from Miss Lind, who desired him to say that if those who could not hear or see would retire, she would be personally responsible for the return of their money; but nine-tenths of the audience did not catch one syllable of sense from his stentorian voice. Just as everybody began to wish for Marshal Tukey and the "Lancers," and to fear that the scene must end in loss of life as well as property, Jenny came forward to try her ability of pouring oil upon the raging waters. Never was there a more triumphant illustration of the power of youth, beauty, goodness and music, to "charm the savage breast." The very quietness of her attitude (though her countenance indicated grief and fear) had a composing influence, and sensibly stilled the confusion; and when her voice swelled high above all the rude tumult in those sublime and magnificent notes of "*I know that my Redeemer liveth*," the effect was instantaneous—

"*Et dicto citius tremida æquora placat,*
Collectas que fugat nubes, solemque reducit."

The concert then went on in tolerable peace, though the occasional crash of a settee kept up the nervousness of the ladies, and made everybody feel relieved when they once more set foot on *terra firma*.

The papers of this morning advertise the return of their money to those still holding tickets. Nothing is said, however, about any reparation to those, all the comfort of whose evening was destroyed (many of whom had come scores of miles to hear Jenny for the first and last time) by the exceedingly reprehensible conduct of *somebody* in the sale of tickets, or by the ill-advised plan of introducing a class of lawless promenaders into a hall where every seat is presumed to be sold. The much-beloved and much-respected songstress has left this morning for Philadelphia, where she sings on Wednesday evening.

ITEMS:

Rev. Mr. Pickett, late of Reading, has been invited to settle in Sandisfield.

The Central Congregational church in Lawrence, have given an unanimous call to Rev. L. Whiting, recently of the Lawrence-street church in that town.

A course of Sabbath evening lectures upon Temperance, by the pastors of the city, under the auspices of the Young Men's Total Abstinence Society, was commenced last evening in the Central church in Winter-street, by Rev. Wm. M. Rogers. Rev. Dr. Gannett will follow, on next Sabbath evening, at the same place.

MORTON.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.—The *Record*, for October, notices the formation of a new auxiliary at New Orleans, called the South-Western Bible Society, the primary object of which is to establish an adequate depository of Bibles at that place to meet all the demands of the Gulf region. Joseph A. Maybin, Esq., is President. It is proposed also to open a depository at Galveston, Texas. The A. B. S. has arrived at the middle of the 31st year of its history, and the *Record* states that the receipts of money and issues of books are just about what they were at this time last year; but the urgent demand is constantly increasing beyond all that the Society has the means to supply, both at home and in the foreign field. It is said:

"The Managers will need from forty to fifty thousand dollars to meet the plain, urgent *calls* for the Word of Life from abroad, between this and next May. Much of this sum is wanted now. Will the auxiliaries about to hold their anniversaries, tell us what we are to expect from them respectively?"

EPISCOPAL CONVENTION.—The General Convention of the Protestant Episcopal Church in the United States met at Cincinnati on the 2d of October. Rev. Dr. Wyatt, of Baltimore, was unanimously elected President of the House of Clerical and Lay Delegates, and Rev. Dr. Howe, of Philadelphia, Secretary, by a vote of 24, to 22 for Rev. Edward N. Mead. Bishop Chase, as senior prelate, presides in the House of Bishops of whom 23 are in attendance. The opening sermon was by Bishop Smith, of Ky., on the vocation of the Episcopal Church in the United States, which, he said, was the reassertion of the doctrines of Grace, freed from the incumbrances of Calvinism; the restoration of the primitive order of the church, bearing witness to her unity, the exemplification of her care for little children, and just toleration of differences in opinion.

The second day was occupied with discussing the question, whether the House of Bishops should be called on for "their opinion as to the proper postures to be observed in the baptismal service?" it being objected, first, that this opinion would be virtually legislating by the bishops alone, and, secondly, that it would be ineffectual. The resolution was laid on the table. The third day, the committees were appointed, and election questions were disposed by admitting to seats those delegates who had been designated to fill vacancies, either by bishops or standing committees. The bishops proposed to change the time of meeting to the first Wednesday in Sept., but the delegates refused—13 to 33. The fourth day was spent in referring subjects to committees: the most important were a motion to allow a diocese whose bishop is suspended to elect an assistant bishop, and several proposed changes in the rules of the Theological Seminary. On the fifth and sixth days, numerous motions were made for changes in the canons, and the rules and orders, with considerable debate and some party heat.

On Wednesday, the 7th day of the session, the constitution of the Seminary was altered, so as to allow trustees to vote by proxy, and requiring a meeting of the Board to be held at the time and place of the General Convention. On Friday, a canon was adopted, authorizing a diocese to elect an assistant bishop, where the bishop is under suspension. This meets the difficulty in New York, and finally disposes of Bishop Onderdonk. The correspondent of the *Courier and Enquirer* writes that—

"The House of Bishops, after a long, anxious and very thorough discussion, have voted to postpone indefinitely the application for the restoration of Bishop Henry U. Onderdonk, formerly diocesan of Penn

ter as a sample of the style in which things are done among us, and to show how New York is getting up in the world:

"TRANSLATION.

Most Illustrious and Most Rev. Lord:

According to the prayer of the Seventh Council of Baltimore, approved by the Sacred Congregation, the Church of New York has been raised to the Archiepiscopal rank by Our Most Holy Lord, and the Bishops of Boston, Hartford, Albany and Buffalo, have been designated as Suffragans of the same. Apostolic letters in form of a Brief written on this subject will be found accompanying this note by your Grace, to whom I present my hearty congratulations on the head of this increased honor, and pray lasting health from Almighty God.

Of your Grace.

Ad Off par mus.

J. Ph. Card. Fransoni, Pref. Prop.

Rome, Propaganda College, August 8th, 1850.

To the Most Illustrious and Most Rev. Father,
John Hughes, Archbishop of New York.
Al. Barnabo, Sec. Prop."

The Freeman's Journal adds the following information as to what comes next:

"It is the custom of the church that from the moment that the Brief creating the Archbishop is received, all functions of Episcopal Order, as distinguished from jurisdiction, shall be suspended until the reception of the Pallium, which the newly created Archbishop must ask from the Pope in person or by deputy, within three months time. Archbishop Hughes has announced it as possible, if not probable, that, on this account, and for the furtherance of various projects which he has at heart for the good of religion in the new Archdiocese, he may visit Europe during the coming winter."

COLLEGES.

HARVARD COLLEGE, MASS.—The catalogue just published shows an increase of 19 in the aggregate of students connected with all the departments of this venerable university.

"Theological students, 23; Law do. 98; Medical do. 117; Scientific do. 62; Resident Graduates, 3; total Professional students, &c., 303. The under graduates are divided as follows: Senior Class, 63; Juniors, 78; Sophomores, 87; Freshmen, 65; total, 293; making the total number of students connected with the various departments 596, against 577 last year. The theological and law students slightly increase in numbers; the medical students diminish a little, while the number in the scientific school jumps from 35 to 62, and there is reason to believe that it will increase still further before the close of the term."

We regret to learn from the *Springfield Republican* that there is a probability that Mr. Sparks will be obliged, in consequence of ill health, to resign the office of President. He has been sick all the present term.

AMHERST COLLEGE, MASS.—Efforts are being made to raise a generous sum to give this institution a suitable library. We hope it may succeed; such a library would be a vast benefit, not only to the institution, but to the whole region around it, where there are so many scholars to derive advantage from it. The new class in the college numbers about forty members.

WILLIAMS COLLEGE, MASS.—This college has received a valuable addition to its mineralogical cabinet, in the entire collection of Prof. Emmons—a collection which he has spent many years in making. Prof. E is hereafter to give his whole attention to Natural History.

MADISON UNIVERSITY, N. Y.—The final decision of the courts has secured to this institution all the property at Hamilton, with the charter, and all its rights unaffected by the late movements for removal. The subscription to the new endowment has already reached $40,000, and its friends confidently expect to make up the sum required ($60,000) by the first of January. Prof. Eaton is now in this city to assist the agents.

GENESEE COLLEGE, N. Y.—Two college classes were organized and taught last year; a third has now been formed, and before another year the college organization will be complete, with Dr. Tefft as President, and six professors. It belongs to the Methodists, and takes the place of the Wesleyan Seminary. Location at Lima, Wyoming county.

ROCHESTER UNIVERSITY opens the first Monday in November; tuition $20 per annum; temporary building in Buffalo street, formerly the United States Hotel. The *New York Recorder* contains a letter from Prof. Conant, in favor of the English version of the Bible now in use, and announces that he will be actively engaged in the college.

"We have in the State of New York," says a writer in the *National Intelligencer*, "seven colleges, exclusive of institutions for the study of theology and medicine. The aggregate number of students in all of them for the year 1849 was less than 1000; about one-third of all being at Union College, Schenectady. The best known of our literary institutions. These college possess decided advantages of position, patronage and professional abilities, which might make them successful and distinguished. But the standard of proficiency is shamefully low."

DARTMOUTH COLLEGE, N. H.—We regret to see the following in a daily paper, and hope the difficulty may be healed, so as to save the young men, without impairing the authority of the Faculty, which "*must* be preserved:"

"*Premature Graduation.*—We understand that the senior class of Dartmouth College has recently been diminished by the dismissal of 21 of its members. Having been refused leave of absence for a day's sport, they resolved on 'having a time,' and on their return were notified that their connection with the college had ceased."

NASSAU HALL, PRINCETON, N. J.—The college opened this year with an accession of 72 students, making the whole number 209. The new college chapel is a beautiful edifice; and the assemblies of students night and morning exhibit fruits of that spirit which has wrought so powerfully here in months past. The picture gallery will be a feature of rare attraction; embracing portraits of the early Presidents and distinguished Alumni, and friends of the college.

UNIVERSITY OF VIRGINIA.—The Charlottesville *Jeffersonian* says that all the dormitories in the University are engaged, and the boarding-houses in the vicinity are fast filling up. It is expected that the number of students, last year 327, will this year reach as high as 400.

PENNSYLVANIA UNIVERSITY, PHILA.—The trustees have elected the Hon. George Sherwood Professor of Law in the Institution. Such a provision has long been needed, and is well filled.

CHARLESTON COLLEGE, S. C.—The sum of $21,614 has been subscribed by 159 persons, to found an additional professorship in this institution, under the title of the department of "History and Belles Lettres," and F. A. Porcher, Esq., was elected to this chair.

ERSKINE COLLEGE, S. C.—The attempt made four years ago to establish a professorship, was not finished. A correspondent of the *Magazine of the South* says:

"The writer believing that the completion of this enterprise is *essential to the success* of Synod's College, pledges himself if twenty-four others engage with him, to be one of twenty-five persons who will by the fall of 1851 put Synod in possession of $5,000 for the completion of the scheme."

OGLETHORPE UNIVERSITY, GA.—According to a statement of Prof. Smith, upward of $3,000 remain yet to be raised in order to meet fully the injunctions of the Synod of Alabama for the endowment of the Witherspoon Professorship.

MERCER UNIVERSITY, GA.—The fall term opened with 23 new students, making the number in college greater than at any other period.

UNION UNIVERSITY, TENN.—Rev. Wm. Shelton, pastor of the Baptist church in Clarksville, has been invited by a vote of the trustees to the professorship of the Greek and Hebrew languages.

BETHEL COLLEGE, TENN.—The trustees of this seminary, belonging to the Cumberland Presbyterians, have accepted the charter as a college. It is located at M'Lemoresville, Carroll co., in West Tennessee. Rev. J. N. Roach is President, Rev. R. C. Trimble has been appointed Professor of Languages. The Cumberland Presbyterian paper says:

"Last session there were twelve young men preparing for the ministry. It is thought there will be more next session. We are glad to learn that our churches in many parts of West Tennessee are enjoying very gracious revivals. Our ministers are mostly engaged in their appropriate work. Many of them are men of the first order of piety and talents. May Heaven continue to bless their labors."

RICHMOND, OHIO.—The O. S. Presbyterians have taken up this charter, and the Board of Trustees have appointed Rev. Cyrus C. Riggs President, and Rev. William Easton and J. U. R. Sloane Professors. Presbyterians in Ohio are in a fair way to be amply supplied with colleges, if they sustain all that are now under their care.

UNIVERSITY OF MICHIGAN.—This institution is the property of the State, and the tuition is entirely free. It is richly endowed by the lands granted for that purpose, and has commodious buildings and a good location at Ann Arbor, two hours by rail from Detroit. A writer in the *Evening Post* says of it:

"The Faculty, literally selected from the different religious denominations, in the methods of their instruction, and in their general principles of management, cooperate harmoniously. Among the professors are Rev. G. P. Williams, LL.D., late professor in Kenyon College, Ohio; Rev. D. D. Whedon, D.D., late professor in Wesleyan University, Conn.; Rev. J. H. Agnew, A.M., late editor of the Biblical Repository and the Eclectic Magazine. A medical department will go into operation this fall, and a law school is soon to be established. By the organic law, all instruction in either of these departments must be gratuitous. As this is a somewhat novel experiment in the business of teaching, but one commended by a great many important considerations, we shall watch its results with no little interest. Its complete success, in every respect, would lead to a great many changes in the organization of the older institutions of the country."

YALE COLLEGE.—A writer in the New Haven *Journal and Courier* corrects the statement that the present Freshman class is the largest that ever entered. He gives the following statistics:

"In 1833, the Freshman Class numbered				128
In 1835,	"	"	"	135
In 1839,	"	"	"	130
In 1840,	"	"	"	119
In 1843,	"	"	"	111

"The class which entered in 1843, and graduated in 1847, numbered at the time of its graduation 123—more by 19 than any other class. I am informed by an officer of the college, that the number of Freshmen at the present term is 124—and still they come! The present Sophomore class numbers 120; the Junior class 96; the Senior class 94—total, 434. A larger number than were ever before in the academical department. 156 students have joined the several classes the present year. The 'foundations' do not seem to have been destroyed. Of the 156 new members of college, 79 have joined the Society of Brothers in Unity, 52 the Linonian Society, and 25 the Calliopean."

The same writer corrects another statement which has been made, to the effect that the late Mr. Jonathan Maltby, of the class of 1779, who met with the Alumni at the late commencement, and died a few days after, was the oldest graduate, either in age or college rank:

"Mr. Joseph Darling, who is enjoying, in this city, a vigorous and honored old age, though a younger man than Mr. Maltby, received his first degree at Yale College in 1777. He is the sole survivor of his class. Daniel Reed, of the class of 1778, and Jeremiah Bradford, of the class of 1779, are also still living. Rev. Samuel Nott, D.D., of Franklin, who graduated in 1780, is an *older man* that Mr. Maltby, being now about 96."

NORWICH UNIVERSITY, VT.—The Boston *Christian Witness* has an article on the appointment of Rev. Dr. Bourns to the presidency, and speaks highly of his accomplishments and character, and adds:

"Norwich University is the successor to Captain Partridge's Military Academy; but it was chartered, with full collegiate powers and privileges, by the Legislature of Vermont, in 1834. It retains its original military features, in so far that the students are called Cadets, wear a uniform, and are drilled, one hour in the afternoon, in pleasant weather, according to the tactics of the U. S. Army. This is in compliance with a requisition of the charter; but is intended to be entirely subordinate to the scientific and classical studies, and is chiefly regarded as conducive to regular habits, gentlemanly deportment, and physical development. The college is also characterized by a liberal or open course of studies, which is designed to be more complete than heretofore; and the degree of Bachelor of Science (B.S.) is conferred on those graduates who have completed the scientific course without pursuing the classical. The scientific course may be completed in two years of assiduous application. It is hoped that Norwich University will henceforward exert a more decidedly religious influence than it has yet done; as its President is now for the first time a minister of the Gospel of peace."

THEOLOGICAL SEMINARIES.

BANGOR.—The Academical year commences on Thursday, Oct. 24th.

"This Seminary is equally open to evangelical Christians of every denomination. No student is charged for instruction, room rent, or use of library. Almost the only expense (incidentals excepted) is that of boarding; and by an existing arrangement, (partly gratuitous,) good board and washing are furnished ordinarily, at from seventy cents to a dollar a week. The average price of board, the last year, was 82 cents.

"Students under the patronage of the American Education Society, receive from that source, eighty dollars a year. Various articles of clothing are furnished gratuitously to those who need them. Students who are disposed to assist themselves, have frequent opportunities of doing it. Some have nearly or entirely defrayed their expenses by their own exertions."

ANDOVER.—Term commences Oct. 24th: examination the day preceding; no fees are charged for tuition; board about $1 20 per week. About one dollar a week is given from the funds of the Seminary, to each student who may need. Assistance is also rendered in clothing and other ways. Those aided by the American Education Society, receive $80 per year. Professor C. E. Stowe was to be inaugurated at Bowdoin College this week, which, we suppose, is conclusive proof that he does not accept the Professorship at Andover.

NEW YORK EPISCOPAL.—At the late meeting of Board, the following clergymen were nominated as candidates for the Professorship of Divinity:

Rev. Drs. Jarvis, C. S. Henry, S. R. Johnson, G. E. Hare, S. H. Fuller, H. M. Mason, and Sparrow, and Messrs. B. Ballard and Samuel Buel. Ordered that a special meeting be held on the first Tuesday in November to act on said nominations.

PRINCETON.—The whole number of students in attendance is about 150, the new class 50, of whom quite a number are from the Western States. A correspondent of the Presbyterian says:

"The venerable man, (Dr. A. Alexander) who has been in the chair of theology from its foundation in 1812 is still performing all his duties with as much punctuality and success as at any period of his life: lecturing, writing, and teaching as many hours in a day as ever. The Rev. Dr. Hodge is in the prime of life and in the enjoyment of excellent health. In his department he has no superior. The younger Alexanders, J. Addison and James W., are men of rare gifts and attainments, and if God spares their lives, they will be great blessings to this Seminary and the Church.

ROCHESTER BAPTIST.—Opens the first Monday in November: Rev. Thomas J. Conant, D. D., Professor of Hebrew and Biblical Criticism; and Rev. John S. Maginnis, D. D., Professor of Biblical and Pastoral Theology.

VIRGINIA EPISCOPAL.—The junior class, recently formed, is the largest which has entered for some years past. There is also an accession to the middle class.

LANE SEMINARY.—A competent teacher of Greek and Hebrew, in connection with Prof. Stowe, who will spend half of the session in the Seminary, will have charge of the Biblical department. Professor Allen will conduct, as usual, the department of Sacred Rhetoric. It is hoped a professor in the department of Theology may be soon officially announced. Arrangements are in contemplation, which will somewhat diminish the cost to those who cannot pay the full price, and which will render the boarding establishment more acceptable.

We do not admire the spirit of the following remark, from the *Presbyterian of the West*, edited by Dr. N. L. Rice, who is Professor in the rival O. S. Seminary just established in Cincinnati:—

"It is rather remarkable, that a Seminary in the midst of this great valley, well endowed, having celebrated Professors, and of twenty years' standing, without competition from any other N. School Seminary in the whole west, should be able to count only *twenty-five* students for the last year, all told, and this number not in attendance at any one time! It is no less remarkable that constant efforts for more than twelve months past, have not been able to secure even one Professor; insomuch that the Seminary now has but one of its Professorships filled!

NEW ALBANY.—Rev. J. S. Lichtenstein, a member of the O. S. Presbytery of New York, has accepted the appointment of German teacher. He is also to preach to a German congregation in New Albany. The *Presbyterian Herald* says:—

He is represented as being very gentlemanly in his manners, an acceptable preacher, a pious and devoted pastor, and a thorough scholar. With respect to the last, we learn from the Professors at Princeton, that he has had a 'thorough training at Strasburg (Gymnasium) and the Universities of Erlangen and Berlin He reads and writes Latin well, is familiar with New Testament Greek, well versed in Hebrew and Chaldee, and has a good beginning in Syriac.' * * * *

He would be a great acquisition to any such institution as yours! The special object of this arrangement is to afford facilities for those students who desire to devote themselves to the preaching of the gospel among the Germans. Several such are now ready to enter the Seminary."

NATIONAL TEMPERANCE SOCIETIES.—Our columns contain a notice of the formation of a new society, with the title of the "American Temperance Society." We understand that it was formed by a meeting of citizens of New York, and not—as the "American Temperance Union" was—by a National Convention of delegates from all parts of the country. The new society will therefore depend upon its merits alone for its influence, and will be fairly judged by its fruits. The old pioneer "American Temperance Society," which was formed at Andover, in 1827, retains its corporate existence, with Dr. Edwards as secretary, and something of a permanent fund, the income of which is expended for the promotion of the cause. There is work enough for all, but there may be danger of spending too much power in driving so many sets of machinery. We hope no strength will be wasted in hindering one another.

LITERARY.

The embellishments of the last number of *Harper's Monthly Magazine* are not only a vast improvement upon the preceding, but are decidedly good.

The *Christian Parlor Magazine* for October, has a portrait of Ebenezer Elliott, the Corn-Law Rhymer, with a sketch of his life written by Hon. Henry B. Stanton. Elliott was turned off fifty before Carlyle noticed him in the Edinburgh and Southey in the Quarterly, as a veritable poet. He was the poet of the people. He lived to see the freedom of the press placed under the protection of juries, civil rights secured to all religious sects, the suffrage given to half a million of shopkeepers and artisans, and the Bread Tax repealed. A good specimen of his style is seen in the stanzas on

THE PRESS.

God said—"Let there be light!"
Grim darkness felt his might,
And fled away:
Then startled seas and mountains cold
Shone forth, all bright in blue and gold,
And cried—"'Tis day! 'tis day!"

"Hail, holy light!" exclaimed
The thunderous cloud, that flamed
O'er daisies white;
And lo! the rose, in crimson dressed,
Lean'd sweetly on the lily's breast,
And blushing, murmur'd—"Light!"

Then was the skylark born;
Then rose the embattled corn;
Then floods of praise
Flow'd o'er the sunny hills of noon;
And then, in stillest night, the moon
Pour'd forth her pensive lays.

Lo, heaven's bright bow is glad!
Lo, trees and flowers all clad
In glory, bloom!
And shall th' immortal sons of God,
Be senseless as the trodden clod,
And darker than the tomb?

No, by the *mind* of man!
By the swart artisan!
By God, our Sire!
Our souls have holy light within,
And every form of grief and sin
Shall see and feel its fire.

By earth, and hell, and heaven,
The shroud of souls is riven!
Mind, mind alone
Is light, and hope, and life, and power!
Earth's deepest night, from this bless'd hour,
The night of mind, is gone.

"The Press!" all lands shall sing;
The Press, the Press we bring,
All lands to bless.
O, pallid Want! O, Labor stark!
Behold, we bring the second ark!
The Press, the Press, the Press!

Dr. Smyth's recent work on the unity of the human race is about to be re-published in Edinburgh, where it has been favorably noticed by some of the leading and master minds of the Free Church.

A volume of sermons by the late Rev. John Lord of Cincinnati, has been published under the care of his father, President Lord of Dartmouth College.

Bentley, the London publisher, says he has paid Washington Irving between $12,000 and $13,000 for three of his works, and Murray paid him nearly $50,000 for his other works. Bentley also says he has paid upwards of $75,000 to three other American authors, Prescott, Cooper, and Melville, and all this is now thrown away, so far as future profits are concerned, by the decision of the English courts, that no copyright can be taken even for the original writings of one who is not a British subject. We do not see the pertinency of the following comment by one of our contemporaries on this statement:

"After all it seems to us Americans just right. We have fattened for a long time upon the Howitts and Dickins and Thackerays and James, and now we want of Devil's Thumb, in Greenland. They had advance and exclusive sheets. Rescue, were sent by express to Edinburgh and London, and by dint of bribery and the fleetest horses, reached the latter is dated July 25th, in the neighborhood of Mellville Bay.

No such difficulty exists in this country, to nullify a *bonâ fide* copyright because the author is a foreigner. British publishers print works that are copyrighted in this country, precisely as our publishers do those copyrighted in Great Britain; and in addition, if their authors choose to take our market instead of their own, our laws fully protect them in it, a comity which they do not reciprocate. That is just all the difference.

Mr. Dowes, of Cambridge, known as "The Literary Leatherdresser," has one of the best private libraries in the country, the books being mostly in elegant and costly binding. We hope some measures may be taken to keep it together when he has done with it, by appropriating it to some public institution. The following statement in a Boston paper is quite humiliating to our patriotic pride, and ought to arouse a general determination to correct the habits of Vandalism:

"Mr. Dowes's books may be brought to the hammer at some future period. He has had so much annoyance from visitors, who, taking advantage of his politeness in giving them ingress to his library-rooms, have marred, disfigured, and cut out pieces of his books, that he is not favorably disposed toward throwing open his great collection to the public."

FOREIGN.

The English mail steamer Europa made her voyage direct from Liverpool to this port, where she arrived on Friday morning—a thirteen days' passage in stormy weather. Corn had advanced and Cotton receded.

There has been a slight collision of gun-boats between the Schleswigers and the Danes, and the latter have turned away forty vessels out of the Eider, under pretext of a blockade.

The declaration of President Bonaparte, that unless the Assembly will take measures to secure the public tranquillity against the monarchists, by prolonging his term of office, he will "appeal to the people" to do it, has excited violent discussion in France. The Cabinet is divided on it. The Duke of Bordeaux, or, as he calls himself just now, the Count de Chambord, or Henri V, has "officially" announced through his secretary, M. de Barthelemy, that he condemns the system of an appeal to the people of France, "inasmuch as it implies the negation of the great national principle of hereditary monarchy."

The prosecution of Lord Brougham's party by a fishing company, for unlawful fishing (poaching) has been decided against his lordship, his servant being fined £5 and costs. Cross suits between the parties for assault and battery have been withdrawn, the fine paid, and all is settled.

The Baden official *Gazette* publishes a decree, prolonging the state of war and martial law throughout the Grand Duchy for another term of four weeks.

The Queen of Spain, leaning on the arm of her husband, walked through the streets of Madrid to visit the churches, in compliance with a vow made by her Majesty during her confinement.

Mr. Stuart Wortley, brother of Lord Wharncliffe, is elected by the Aldermen of London, Recorder of the city, in place of the late Mr. Law, who was a determined tory, as Mr. Wortley is a true reformer. He is the chief judge and official law adviser of the corporation.

The Queen and her family at Balmoral attended public worship on Sabbath, Sept. 22, at the private church of Crathie, where Rev. Dr. Cummings, of London, the most eloquent Presbyterian minister of the time, preached "by royal command," from the text, Isaiah 14:32: "Look unto me and be ye saved, all ye ends of the earth." The London papers say—

"In treating his subject, he divided the religions of mankind into three categories,—the religion of man, the religion of the priest, and the religion of God the Savior. He enlarged on the last division without notes. We suppose the Doctor is the first extempore preacher that her Majesty ever heard. The sermon will be submitted to the public. It was certainly a most impressive spectacle to see the Queen of England, her royal consort and her august mother surrounded by Highland peasants with their plaids and brogues, and Highland women with their white *mutches*, united in worshiping God; the rich and the poor hus meeting together, and listening to a clear and faithful exhibition of the Gospel, as remote from extravagance and licence as it was from Popish and Puseyite superstition. The Queen, who was attired with extreme simplicity, joined audibly in singing the Scottish Psalms, and listened with the closest attention to the preacher."

ROME.—The humiliation of the Sardinian government, for punishing the Bishop of Turin, does not seem to succeed to the Pope's satisfaction. The king has proposed to nominate (as he is entitled) the refractory prelate for a cardinal, if the Pope will remove him to Rome; but the ruling cardinal, Antonelli, will accept of nothing but unconditional submission, which the king is not likely to accord. This cardinal is reducing Rome to a worse state than it was before the revolution, and the people are becoming exasperated. The last sally of Pasquino, pasted on the walls in manuscript, is as under: read straight *through*, the lines are treasonable; read *down*, each division by itself, they are in the spirit of the most exalted papaline loyalty:

"Death to Mazzini! The republic is The most infamous government Down with The dominion of the people	Pio Nono For ever The mildest government Is that of the priests Priestly power For ever."

A SAXON RELIQUE.—The ancient coronation of the Anglo-Saxon kings, at Kingston, has been "inaugurated" anew, with great ceremony, by being removed to the center of the public square, and elevated upon a heptagonal pedestal, on the sides of which are inscribed the names of seven kings who are known to have been crowned upon it. The names and dates are—

"Athelstane, A.D. 924; Edward, A.D. 940; Edred, A. D. 946; Edgar, A.D. 959; Edward II, A.D. 975; Ethelred II, A.D. 979; and Edmund II. A.D. 1016."

PEACE CONGRESS DELEGATION.—Mr. Joseph Sturge has communicated the result of the deputation from the Peace Congress to the authorities of Sleswig, to urge the submission of their case to an arbitration. The deputation, Messrs. Sturge, Barritt and Wheeler, waited upon the principal men at Kiel, including the President of the Assembly, all of whom appeared favorable. They then waited upon the Stadtholderate and other members of the Government at Beudsburg, explaining the unpresuming nature of their mission, which was to spare the continuance of the horrors of war, that can never settle the dispute. The authorities replied that they could not make the proposal, or send even indirectly any message on the subject to the Danish government, but "that they should be willing to refer the claims of the Duchies to the decision of enlightened and impartial arbitrators, provided Denmark would also submit its claims to the same tribunal, reserving for eventual arrangement the appointment, composition, and jurisdiction of the court." This seems at least to open the way for something, and shows the mission not to have been fruitless.

AUSTRALIA.—The population of the several districts at two different periods, is thus stated by the latest accounts:

New South Wales,	220,444,	incr'se in 10 yrs.	93	per ct.
VanDiemen's Land,	70,164	" "	59	"
South Australia,	66	" "	300	"
West Australia,	4,460	" "	100	"
Total,	333,764			

A majority of those who profess any religious faith are said to be Roman Catholics. Hence the need and value of Rev. Dr. Lang's efforts to promote religious emigration to that country. Yet it is plain that so small a community cannot receive, sustain and absorb an emigration much greater in proportion than that now going on, viz.: to double in ten years. Dr. Lang has suffered great losses in his enterprise, and incurred crushing liabilities; and a public meeting has been held at Sydney to contribute for his relief. He has removed to Melbourne, as the center of his agitations for colonial independence and a federal union, and has offered himself a candidate for a seat in the legislature! The arrival of the convict ship Neptune at Van Diemen's Land has produced deep indignation, and the inhabitants have addressed a remonstrance to the British nation against the outrage. They say—

"We do not say that the prisoners by the Neptune are worse than others; but the open, successful, triumphant resistances of the colonists at the Cape, has drawn all eyes upon the motions of this vessel, and to send her here is to declare to the world the deliberate intention of the British ministry to insult, degrade, and destroy the free inhabitants of Van Diemen's Land, because they are too weak to resist and can be wronged with impunity."

Sir Henry Young, Governor of South Australia, in his message to the legislature, intimated that it was the intention of the Government to introduce a penny postage throughout the colony; and although the estimated loss of revenue would be about £1400 per annum, he did not consider it too costly a sacrifice for the object. It will be too bad if we allow them to get ahead of the United States in the enjoyment of the blessing of cheap postage.

THE ARCTIC SQUADRON.—A letter has been received at Aberdeen from the mate of the English whale ship Alexander, of Dundee, stating that the two American vessels Advance and Rescue, were seen off Devil's Thumb, in Greenland. They had advance five hundred miles since last heard from. The letter is dated July 25th, in the neighborhood of Mellville Bay.

PORTUGAL.—The American question about the General Armstrong is to be referred to the arbitration of the President of the French Republic, according to the suggestion of Mr. Webster.

ROME.—Two organic decrees published by Cardinal Antonelli have not been favorably received by the Romans; but, on the contrary, torn and dirtied everywhere. The paper money has fallen three per cent. in consequence of those decrees.

HAYNAU.—The Vienna correspondent of the *Times* gives General Haynau's own account of his reception at the London brewery. It does not differ from that which has already been published, except in saying that he made stout battle with his cane.

THE HESSIANS.—Lord Cowley, the British Ambassador, on entering Frankfort, was mistaken for the Elector of Hesse-Cassel, and a crowd of people, surrounding his carriage, addressed him with the most insulting and abusive epithets, shouting, "Take the dog out!"

BRITISH SHIPPING.—The number of British vessels in 1848 trading with foreign ports was 25,000, having an aggregate tonnage of 3,000,000, manned by 180,000 persons, and occupying a space in the water equivalent to 23 square miles. The number of foreign vessels that annually visit the shores of Great Britain is about 13,000, manned by 100,000 persons.

AMERICAN SHIPPING.—The number of entrances of American vessels into American ports for the year ending June 30, 1849, was 11,208, with a tonnage (according to measurement) of 2,655,321, and manned by 109,047 persons; of foreign vessels, 20,200, with a tonnage of 4,368,836, and manned by 198,731 persons.

EDUCATION.—The London *Daily News* says that "nearly one-half of the population of England and Wales are unable to read and write. A large portion of the other half have received the scantiest instruction. Destitution, vice and crime abound, because the people are untaught. The jails and workhouses are full."

SANDWICH ISLANDS.—A gentleman who left Honolulu on the 29th July, reports that king Kamehameha had recently had a very severe attack of *delirium tremens* and was lying dangerously ill, and his recovery was a matter of great doubt.

ARRIVAL OF THE AMERICA.—The English mail steamer arrived at Halifax on Tuesday, with Liverpool news to the 5th. The Hibernia arrived at Liverpool on Sunday night, and the Washington at Southampton, on Friday, 4th. The Asia was spoken off Holyhead on the 5th. The great stir is about ocean steamers and electric telegraphs, and the friends of the Galway line are wide awake—the Government surveyors having reported favorably. The *Times* is in favor of some other station.

The City of Glasgow steamer has been bought for the Liverpool and Philadelphia line, and with another, the City of Philadelphia, will form the nucleus of that enterprise.

It is stated that the Cunard new line of screw steamers will run between Glasgow and New York.

The Caledonia and Hibernia, formerly belonging to the Cunard Company, are to be immediately placed on the route between Cadiz and Havana: the Cambria, also, as soon as circumstances admit of her being detached from the Royal Mail line.

The war in the Duchies has been renewed, and with considerable vigor—Holstein having thus far the advantage, but without bringing about any very important result.

In Ireland the Tenant League are extending their organization throughout every town and parish in the country.

The Catholic bishops are making strenuous efforts to establish a University of their own, and with probable success.

We have good tidings from the Baptist churches in Wales. There are 126 churches in the counties of Glamorgan and Monmouth, and they report a clear increase of 6,310 members.

The price of bread, in Paris, is decreasing. Of the candidates in opposition to Louis Napoleon at the next election, Prince De Joinville seems to have sunk into insignificance.

A ship builder at Havre has contracted to build a steam frigate for the Pope. The government has given its sanction to a proposition for a lottery of 7,000,000 francs, to raise funds to send out 6000 distressed persons to California.

M. Lucien Murat has gone to Turin, charged by the President with a mission to arrange the differences between Piedmont and the Court of Rome.

The French Government is reported to have conveyed to the French Ambassador at Turin, its decided disapprobation of the treatment of the Archbishop by the Piedmontese government.

Trade in Paris, and throughout the country generally, continues very brisk.

The High Court of Appeal at Turin has condemned, by a majority of 13 to 1, the Archbishop, for abuses of his high powers as a functionary. The See is declared to be vacant, all his spiritual domains are seized, and the Archbishop himself condemned to banishment. The Archbishop Cambasi, in Sardinia, has been treated like his colleague at Turin, and both have been shipped off to Civita Vecchia.

The Hungarian refugees have received permission to quit the Turkish territory, when the time of location is over. Kossuth, it is said, applied to remain in Constantinople. The Divan is undecided on this point, which might give rise to complications.

COTTON.—The Hibernia's news caused a slight impulse to the market, which subsequently became lifeless. Later and more favorable news from India having reached Liverpool on Friday, caused the market to assume a very animated appearance.

BREADSTUFFS.—Gardiner & Co.'s circular states that the arrivals of Flour have been very heavy, which has caused a decline of 6d. per bbl., and 2d. per bushel of Wheat. At the decline, the transactions on Friday were very large.

RUMOR FROM SIR JOHN FRANKLIN.—Dispatches have been received from Sir John Ross, stating that on the 13th August, three Esquimaux were found on the ice off Cape York, and on being questioned, they stated that in the winter of 1846, two ships were broken by the ice in the direction of Cape Dudley Diggi, and afterwards burned by a fierce tribe of natives; that the ships in question were not whalers, and that epaulets were worn by some of the white men; that part of the crews were drowned; that the remainder were some time in houses or tents apart from the natives; that they had guns, but no balls; and that being in a weak and exhausted condition, they were subsequently killed by the natives with darts or arrows. The paper from which the above is copied, says that there is good reason to believe that the whole story is a gross misconception, but what those reasons are is not stated.

The American ships Advance and Rescue had penetrated as far as any squadron; but at the departure of the last advices the Advance had got aground, but no serious injury was apprehended.

We regret to hear that the Bishop of London, who is absent on the continent, has been for some time suffering under great indisposition, occasioned in a great measure by the anxiety of mind to which he has been subjected by the late events in the Church.

It turns out that the account of the alleged appearance of the sea serpent at the Head of Kinsale, contained in the *Cork Examiner*, was an impudent hoax.

The value of the property bequeathed for scientific purposes to the town of Southampton, by the late Mr. Hartley, amounts to upwards of £90,000.

The British cruisers still continued to capture vessels bearing the Brazilian flag and engaged in the slave trade. The cruisers had in some instances entered the harbors, and made seizures under the very guns of the forts.

Forty-six churches have been erected, and fifty clergymen added to the Roman Catholic missions in Scotland, during the last ten years.

The astonishing execution of some great singers has in it very little of the beautiful; it is mere difficulty overcome, like rope-dancing and tumbling; and such difficulties overcome, as I have said before, do not excite the feeling of the beautiful, but of the wonderful.—*Sydney Smith.*

A singular discovery has been made in Madagascar. Fossil eggs of an enormous size have been found in the bed of a torrent. The shells are an eighth of an inch thick, and the circumference of the egg itself is 2 feet 8 inches lengthwise, and 2 feet 2 inches round the middle.

The number of Irish reapers who have entered Scotland, *via* the Clyde, this year, is estimated at more than 2000.

Half our laboring male population belong to friendly societies. The operative classes of Great Britain alone possess, at this moment, capital in savings banks and friendly societies, the total of which reaches the enormous sum of forty-two millions of money. How very like national rain this looks.—*Dickens.*

The number of missionaries dispatched from England are: By the Church Missionary Society, 137; Society for Converting Jews, 78; for the Propagation the Gospel in Foreign Parts, 116; Wesleyan Society, 368; Baptist Society, 109, London Missionary Society, 171; Scotch churches, 150; various other religious bodies, 100: total, 1438.

Mr. Webster, Boundary lane, Everton, has been made to pay tax for a stuffed dog, the official mistaking it for a live one.—*Liverpool Courier.*

The number of marriages in Ireland registered in 1849 was 9493, showing an increase on the preceding year, when the marriages registered amounted to 9048. In 1846 the number registered was 9344, and in the ensuing year the number fell to 6943.

PAUPERISM ON THE DECLINE.—During the last week, Mr. Coxon, the relieving officer of the Holbeach district (a very large one) of this union, had not a single application made to him for relief. This is a fact quite unprecedented; indeed, the laborers in this part have been, for some time past, better off than they ever were.—*Lincoln Courier.*

When you see a trader close at seven, note that man, and, if possible, have your dealings with him; he is a public benefactor and entitled to support.—*Rev. James Hamilton.*

Mr. Roger Barrow, of the Grove, Applethwaite, now in his ninetieth year, reaped twelve hattocks with an alacrity and vigor that might have done credit to a young man. May this hearty old gentleman continue to keep the Scytheman at bay!—*Westmoreland Gaz.*

The *Madras Crescent* mentions that it is intended by the natives of that presidency to depute two of their countrymen to proceed to London to be present during the approaching discussion on the Company's Charter.

Penny omnibuses have commenced running between the South-eastern Railway and the Bank.

The negotiations for the purchase of the Great Britain, to carry on a trade between Panama and San Francisco, have fallen through; and this noble vessel is destined, for a short time at least, to remain idle in her present quarters.—*Liverpool Albion.*

Between nine and ten o'clock on the mornings of Tuesday and Wednesday last week, the river Mersey presented a sight which cannot be equaled in the world. On each of those two days nearly 500 ships, of all sizes, crowded the river, bound for various ports in every part of the globe.—*Liverpool Mail.*

The Bengal papers are filled with disgraceful *exposes* of the extent to which gambling is carried on among the young officers of the Queen's and Company's services on leave at Simla and other hill stations. Some of those have been openly charged with cheating at play.

The Grand Duke of Mecklenburg Schewerin has furnished a fresh instance of the infatuation which is spreading among the petty sovereigns of Germany and of the invalidity of princely engagements, by issuing a decree canceling the fundamental law of the 10th of October, 1849, as well as the national representation founded thereon, and restoring the old regime.

M. De Vericour.—The Council of the Queen's College, Cork, met yesterday, to consider the case of M. de Vericour, who has arrived in town from the continent. We understand that the council have formally rescinded their former act, in reference to the suspension of M. de Vericour, and have also expressed their desire that the whole matter should be buried in oblivion.

The *Mobile Register* says that the exports of ice from Boston to the South, since January, amount to 55,762 tons. As non-intercourse in Georgia will extend to northern ice, what will the fire-eaters do for ice to cool their juleps!

GENERAL NEWS.

ENGLISH AND AMERICAN STEAMERS.—Col. J. W. Webb, of the *Courier and Enquirer*, who came passenger in the ATLANTIC steamer from Liverpool, has published an account of the voyage; in which he speaks in the highest terms of the working of the vessel. The greatest pains were taken in London to produce the impression that she was back-broken on her voyage out, and unsafe to return. So much effect was produced that one gentleman at least was induced to wait and come in the Europa; and of the 128 passengers on board, only two were Englishmen, and they are partners in New York houses. Col. Webb says that, during the trip, the wind blew harder and the sea ran higher than he had ever seen in seven previous voyages across the ocean, and the steamer proved herself "as stiff as a *dug-out*," and "buoyant as a life-boat," with none of the jerkings in a heavy sea which other vessels show.

"The very sea which tore away her wheel house as if it were made of laths instead of two inch plank, and dealt with huge timbers as if they were but pipe stems, was not even felt in the engine room. In one word, a stronger, a more buoyant or seaworthy craft, never floated; and it would be quite safe to say, that in all these qualities, she has never been equaled."

He thinks that if her engine was equally powerful in proportion to her tonnage to that of the AFRICA, new Cunarder, she would beat every thing that floats. As it is, she "has three times as much power as she can use in rough weather; and, therefore, for a winter's passage, will probably never have a superior." Dr. M'Clintock is equally decided in favor of American steamers, preferring even the Washington before the Asia, as a sea boat, for the comfort of the voyage. He says he would freely pay $20 extra for his choice.

"The comfort, ease and enjoyment of our passage out was so great that we really left the ship with regret; while on the return voyage, though we had far more agreeable weather, and the most favorable winds, the days dragged slowly and wearily along. The ship is very uneasy and uncomfortable, and she rolls badly in a mo

Editors' Cable.

THE WORK OF THE MINISTRY. A Sermon preached before the graduating class of the Meadville Theological School, at Meadville, Pa. By Andrew P. Peabody, Pastor of the South Church, in Portsmouth, N. H. Published by request of the class. Boston: Crosby & Nichols. 1850.

This discourse, like most of the recent productions of the author, exhibits a deep and earnest spirituality blended with a refined taste, a cultivated imagination, and a method at once logical and practical. It clearly recognizes these facts: that the mass of mankind are "dead in trespasses and sins," living without Christ and dying without hope; that they need repentance and regeneration by the Spirit of God; that, therefore, "the violated law should speak out its thunders" through the pulpit, and "direct appeals to the consciences of such, pungent representations of their guilt and peril, of the solemnities of the approaching judgment, and the fearful retributions of eternity," should constitute the burden of many a sermon. It also recognizes the fact that in the spiritual economy there are occasional seasons of general awakening, when many may be gathered to Christian fellowship. It urges the importance of sanctification, no less than of conversion, and would make the perfecting of the saints the peculiar work of the ministry. For this work it insists upon heart-knowledge in the minister, personal sanctification, a life of prayer and communion with God, and the devout study of the Scriptures as the mine of truth and holiness.

We have read the discourse with pleasure, and we trust also with spiritual profit. There is nothing in it that we would gainsay: and yet it does not quite realize our conception of the work of the ministry; nor present all the motives that to us are impellent toward that work. It tells us to "preach not ourselves but Christ;" but by preaching Christ, it does not seem to intend all that Paul meant when he said, "We preach Christ *crucified*—Christ the power of God and the wisdom of God;" and, again, "I determined not to know anything among you, save Jesus Christ and him crucified." The work of the ministry is all that Dr. Peabody has represented it,—and a noble and glorious work it is as here set forth—but is it not something more? Do not its grandeur and its unction come from the fact that it is a ministry of reconciliation to guilty and perishing sinners through a crucified Redeemer? Is it not this that gives such solemn moment and yet such joyous interest to the preaching of the Gospel? Is not this the thought that more than any other uplifts the soul, and sustains it in such a work?

We subjoin a paragraph from the sermon which beautifully illustrates the power of an inward spiritual life:

"Yet I cannot forbear expressing my confident belief, that these hidden excellencies of the devout heart are essential to the strength, permanence, and purity of what are called the useful virtues. The spring must be fed from unseen sources; and when it leaps and bubbles fresh, cool, and clear, it indicates a source higher than its level. The navigable river, the fall that turns the mill, is made deep and strong by forest-rills, that carry no freight; by mountain-torrents, too wild and vagrant for industrial uses. Stop the source,—the fountain stagnates. Cut off the rill,—the boat is stranded on the river's bed. Arrest the torrent,—the wheel stands still. Equally little can the useful, philanthropic virtues be sustained without those attributes that belong to the hidden life. There is indeed, at the present day, a great deal of professed philanthropy, where faith and reverence are wanting; but I have yet to know the first consistent philanthropist, who is not also, so far as human judgment can determine, a devout man. Those self-styled friends of their race who neglect or undervalue the peculiar duties of religion are either partial in their charity, warm in some causes of humanity, and indifferent or hostile to others no less sacred; or else their zeal is a flickering torch, a revolving light; or else they blend with much that is good much bitterness and rancor of spirit, so that 'out of the same mouth proceed blessing and cursing.' The reason of this is, that a hidden well-spring of piety toward God, a constant inflow of that spirit of power and love which comes in answer to prayer, is needed to keep the fountain of charity sweet and pure. Without it, love to man grows languid; what was heart-work becomes mere tongue or hand-work; and, as tongue or hand grows weary, it either sinks into utter inertness, or, if kept in motion by habit or external pressure, works peevishly and fretfully, because reluctantly. While, therefore, I grant that piety does not show its whole self to the world, or coin the whole self into daily utilities, or empty its whole self in common calls of duty, I cannot but believe that a thoroughly worthy and beneficent life owes its consistency and beauty to the fact, that there is much within which can be fully manifested only when Christ, our life, shall appear, and his disciples shall appear with him in glory."

THE LITERATI; By Edgar A. Poe, with a sketch of the author, by Rufus W. Griswold.

In a recent notice of this volume, we alluded merely to its literary merits: we wish now to speak briefly of the Memoir by Mr. Griswold. This is a rare instance of fidelity to truth and virtue in a biographer whose subject was a personal friend. It is not easy even in writing the memoirs of a good man to be faithful to his faults as well as to his virtues; these are apt to be entirely overlooked or to be dwindled down in comparison with exaggerated excellences. But to be faithful in the memoirs of a bad man, when the preparation of these memoirs is understood to have been committed to the author by the deceased, is a task of peculiar difficulty. Many of the admirers of genius would gladly have its perverseness and guilt buried in oblivion; but Mr. Griswold has wisely judged that he owed a duty to the young, to society, to literature, and above all a duty to the cause of virtue, from which he must not shrink. He has not suffered himself to be so dazzled by the genius of his subject as to be blind to his vices.

Edgar Poe was a thoroughly selfish man; the victim of disappointed ambition, the prey of envy and of sensual passion, he separated himself from his fellows, and made his life as wretched as the darkest picture of misery which his own pen ever drew. Whoever would not bow down to his genius, whoever would not minister to his vanity or to his personal gratification, became at once the object of his malice and suffered the most virulent detraction from his biting pen. A spoiled child, a headstrong youth, a vain and disappointed man, intemperate and licentious, envious and revengeful,—his remarkable endowments of person and of intellect cannot bring us to look upon his name with the least complacency. We have already observed that his criticisms upon contemporaries, while usually racy in expression and rich in thought, were often ungenerous and malignant. The very extract which we then gave from his criticism upon Mr. Headley is an illustration of this. As a caricature of certain defects of style, it provokes a smile even from the friends of Mr. H., who are not blind to those defects. We ourselves—having already passed our sober judgment upon Mr. Headley's merits—were at once taken with its piquant drollery, and selected it as an illustration of Poe's satirical power. Yet we have reason to believe that this same ludicrous effusion was prompted either by a sudden pique toward a personal friend and benefactor, or by a bribe from a source known to be inimical to Mr. H., and to his success as an author.

Similar criticisms upon Longfellow seem to have been prompted by the circumstance that Longfellow did not include Poe among the poets of America. Mr. Griswold's memoir does simple justice to such a character.

THE ILLUSTRATED DOMESTIC BIBLE.—We understand that Mr. Hueston, the publisher of this work, intends now to push it rapidly through the press, in order to complete it by the close of the current year. We regard this as a wise measure, for the work when completed will be much better appreciated than it can be in detached portions, and the price of the whole will be so reasonable that it is hardly an object to purchase it in numbers, at the risk of loss or injury. When fully known, this will be regarded one of the very best editions of the Bible for the use of families.

THE DICTIONARY OF MECHANICS, edited by Mr. Oliver Byrne, is published by the Messrs. Appleton, with commendable promptness and regularity. About one-half of the work has now been issued.

ORIGINAL COMMUNICATIONS.

[The following interesting narrative came to hand several weeks ago, but has been overlooked in the mass of matter waiting its turn for publication.—*Eds. Ind.*]

LAY LABOR.

During the progress of an interesting revival of religion in a small village in New England, in the early part of the present year, a serious difficulty occurred in obtaining access to the male members of the congregation, as it does often in similar circumstances, and the heart of the pastor of the flock was ready to sink within him for fear that the religious impressions, so positively manifest, should be driven from their minds for want of suitable opportunities for *private* labor with them. The resident proprietor of the principal manufacturing establishment in the village was a Christian; and, though young in years, had been privileged to engage in labor for souls in several revivals of religion. His heart sympathized with the servant of God, and he betook himself to prayer for divine guidance in reference to this difficulty.

While thus exercised, his mind became increasingly interested for a young man in his employ, the head of a family, and he resolved to invite him to his private counting-room for a season of direct, personal conversation. This resolve was put into execution, without, however, communicating the object of the invitation. At the appointed hour the young man presented himself. Alone there, where he could decide for himself without fear of observation excepting from God and his employer, he was affectionately told the reason for the visit, and his real condition as a sinner, and what he must do to secure peace with his offended Maker. He was most urgently entreated to bow there before God, to acknowledge his guilt, to ask sincerely for pardon, and to seal the work by a solemn promise to live the life of a Christian, with divine assistance. A great struggle ensued, and the clearer the exhibition of the effect of truth, the more earnestly was the solemnity of the moment pressed upon the mind of the sinner, until with an earnest plea, "*pray for me*," his knees were bent before the Lord. Importunate supplication was made, and then the sinner, still on his knees, urged to make immediate confession and submission. But it was not until after repeated prayers were offered, and heaven, as it were, taken hold of by force, that the cry for mercy was raised. Then followed affecting confessions of guilt, and finally a promise to hereafter serve the Lord. Before rising, repeated assurances of honesty of intention were made, and a promise that the resolve to serve the Lord should be communicated, and family duties commenced. When ready to leave, this new-born soul took the hand of his Christian friend, and exclaimed, "God keep me and you too, Mr. ——." O! what a moment was that for this Christian laborer! How his soul broke forth with praise and gratitude! Let him, alone, who has experienced the joy of leading a soul to the rock of salvation, think that he knows anything in regard to it. The Lord had most graciously guided to a suitable place for entirely private conversation, and had sealed with his blessing the first attempt to thus glorify him. The hearts of the pastor and his friend and brother were encouraged.

This was but the beginning. During two favorable seasons on the next day, other two young men were invited to the same spot, and similar results followed.

Again the next day at noon, another young man found the Savior in that now sacred place, and went to seek his friends to tell them of his promise to be a Christian, and to ask them to pray for him.

But at evening a very different result ensued. A young man, the son of pious, praying parents, who was soon to leave the establishment and go to California, was invited to that sealing spot. He acknowledged himself a sinner to this friend, and unprepared to die,—was ready to kneel, and be made a subject of prayer, but was entirely unwilling to confess his guilt to *God*. After two hours or more of very earnest effort, during the most solemn period of that young man's history, as he himself acknowledged, and, after repeated petitions to the throne of grace on his behalf in his presence, in conjunction with his father and a Christian friend, who had gathered together in a distant room for the special purpose of seeking the blessing of God upon this particular effort, his heart remained stubborn, and he arose, unbidden, and left the room, turning his back upon the invitations of the Savior. But will he forget that interview, even when seeking for the treasures of this world? Nay! The Spirit of God has indelibly *impressed* it upon his mind.

But the Lord was infinitely gracious to others, and day after day witnessed the repentance and submission, it is hoped, of fathers and sons in that consecrated spot, so gloriously the gate of salvation to souls.

It is proper to remark that no stereotyped course of labor was pursued, but the general plan was, to affectionately present the truth and then urge immediate confession to the Lord, of conscious guilt, and consecration to his service. It was a great self-denial to some to pray aloud, even with that Christian friend only, and, frequently, as soon as the individual heard his own voice for the first time in prayer, his whole soul would burst forth from conviction of guilt. They were induced to commit themselves in the presence of one whom they knew cared for their souls, by promising the Lord, most solemnly, upon their knees, that they would hereafter seek his glory and obey him, and, as a test, were urged to commit themselves further by informing their families and friends. As often as this was done, a blessing followed and strength was gained. It should not be expected that each individual case would be precisely similar, or that each one would obtain full liberty at once. Great care was taken to impress the mind that true religion did not consist in the exercise of certain emotions, but in *a full purpose to serve the Lord, and a life in accordance with that purpose.* The instructions received at the time of their dedication were carefully followed, and each hopeful convert committed to the care of some one who had enjoyed a greater amount of religious experience. By this means they soon became confirmed, and were ready to engage heartily in the service of their newly-chosen Master.

Much may be learned from this short narrative that cannot fail to profit any one sincerely desirous of being useful.

1. God does not expect his ministers to do all the work in the conversion of the world.

2. But will most abundantly bless LAY LABOR when attended by sincere prayer and faith in the promises of God.

3. We also learn the importance of privacy in many cases. Many, and perhaps most, of those individuals had been labored with in the inquiry room, but could not be induced to decide, with the supposition that the eyes of others rested upon them.

4. A clear illustration of the importance of urging sinners to immediate decision, and prompt engagement in the service of the Lord.

5. Those who sustain the responsibility of employers may learn much to encourage them to effort for the salvation of those in their service. With God's blessing, which will be provided freely in answer to prayer, they may become spiritual fathers to many and be enabled to lead them to eternal life.

6. We have yet much to learn concerning what the Lord is willing to do for us when we engage with singleness of heart, and a firm reliance upon him, in efforts to save souls.

O, that every Christian brother and sister in the land would seek earnestly, with strong faith and deep humiliation before God, the aid they need to enable them to lead sinners to the Lord Jesus for salvation. Then, and not till then, will they prove themselves to be "co-workers with God." Brethren, have faith in God.

R. I.

For the Independent.

THE LORD'S TABLE.

If there is any one duty of the young pastor more solemn than another, it is that of officiating for the first time, at the Table of the Lord. The divine injunction—"Let a man examine himself," comes home to him with peculiar force. If his self-examination be not thorough, he need not expect that the people of his charge will give heed to his exhortations. They will not be disposed to do what they see him neglecting.

But after all his precepts and examples the faithful pastor will have many fears, lest some should press forward to the Lord's Table without suitable preparation. That some are guilty of the body and blood of the Lord, by eating and drinking unworthily, there can be no doubt. But the evil stops not with the offender; scandal is brought upon the whole body of the communicants. Hence the duty of all who officiate in holy things to raise their warning voice against the abuse of so sacred an ordinance. But what can be done to guard the Table of the Lord, and prevent his enemies from intruding themselves into his presence? Must we here interpose the authority of the church, or may we trust alone to the moral power of divine truth? Is it safe to dispense with the usual custom of inviting those only to the communion table who are members of evangelical churches, in good and regular standing? This is a practical question, which I hope some experienced pastor will discuss through the medium of your columns.

If it is not right to give a general invitation to all who love our Lord and Savior Jesus Christ, it should be known. A number of ministers within the circle of my acquaintance have adopted this custom. Of its practical workings in their churches I cannot say. But I do know this much that some have communed with the church in this place who would have considered themselves shut out by the usual invitation. But still it is not so clear to my mind that they were unworthy communicants. Until further light dawns upon my darkness I shall give all the light in my power and then leave the individual to decide for himself whether he has a right to come to the Lord's Table.

AN INQUIRER.

Anglo-German Sacred Poetry.

The *Kirchenfreund* magazine, published at Mercersburg, and edited by the learned Professor Schaff, has a series of "Specimens of Anglo-German Church Poetry," being translations in English, of German hymns. We copy the English of one of them, from the pen of Professor James W. Alexander. The original is by Hartmann:

1. Now the crucible is breaking!
Now my faith its seal is taking;
Molten gold, unhurt by fire.
Only thus 'tis ever given,
Up to joys of highest heaven,
For God's children to aspire.

2. Thus, by griefs, the Lord is molding
Mind and spirit, here unfolding
His own image, to endure.
Now he shapes our dust, but later
'Tis the inner-man's Creator;
Thus he works by trial sure.

3. Sorrows quell our insurrection,
Bring our members to subjection,
Under Christ's prevailing will:
While the broken powers he raises
To the work of holy praises
Quietly and softly still.

4. Sorrows gather home the senses,
Lest, seduced by earth's pretences,
They should after idols stroll.
Like an angel guard, repelling
Evil from the inmost dwelling,
Bringing order to the soul.

5. Sorrow now the harp is stringing
For the everlasting singing,
Teaching us to soar above;
Where the blessed choir, palm-bearing,
Harps are playing, crowns are wearing,
Round the throne with songs of love.

6. Sorrow makes alert and daring;
Sorrow is our clay preparing
For the cold rest of the grave.
Sorrow is a herald, hasting,
Of that springtide whose unwasting
Health the dying soul shall save.

7. Sorrow makes our faith abiding,
Lowly, childlike, and confiding;
Sorrow! who can speak thy grace!
Earth may name thee Tribulation,
Heaven has nobler appellation:
Not thus honored all our race.

8. Brethren, these our perturbations,
Step by step, through many stations,
Lead disciples to their Sun.
Soon—though many a pang has wasted,
Soon—though many a death been tasted,
Sorrow's watch of sighs is done.

9. Though the healthful powers were willing,
All the Master's will fulfilling,
By obedience to be tried,
O 'tis still no less a blessing,
Such a Master's care possessing,
In his furnace to abide.

10. In the depth of keenest anguish
More and more the heart shall languish
After Jesus' loving heart,
For one blessing only crying:
"Make me like thee in thy dying,
Then thy endless life impart!"

11. Till at length, with sighs all breaking,
Through each bond its passage taking,
Lo! the vail is rent in twain!
Who remembers now earth's treasure!
What a sea of godlike pleasure
High in heaven swells amain!

12. Now, with Jesus ever reigning
Where the ransomed homes are gaining,
Bathing in the endless light,
All the heavenly ones are meeting;
Brothers—sisters—let us, greeting,
Claim them ours, by kindred right.

13. Jesus! toward that blest of heaven
May a prospect clear be given,
Till the parting hour shall come.
Then, from pangs emerging brightly,
May we all be wafted lightly
By angelic convoy home!

Religious Culture.

Our senses are educated by use. The experienced sailor will not only see a ship in the haze of the distant horizon where the landman recognizes nothing, but he will tell to what class of ships it belongs. The intellect is educated by use, and the experienced thinker will recognize relations and analogies where to the uneducated mind there is nothing but confusion. Our moral perceptions are educated by use. He whose moral nature is kept alive by looking always to moral relations and by fidelity to his moral convictions, recognizes, as by instinct, a decided right or wrong in actions which to others seem wholly indifferent, and through this moral intuition he is fitted to pass judgment on the final result of such actions. So our religious nature is educated by use. Habits of prayer, of devout meditation, of referring all things in our devotions to the will of God, habits of communion with Christ till his words have become spirit and life to us, and our thoughts move in unison with his, must quicken our spiritual perceptions, deepen our religious consciousness, and give to us the power of recognizing as realities spiritual objects and relations of which others are, and from their own want of religious culture must be, entirely ignorant. Through this Christian culture, the education of our highest faculties by intercourse with the highest subjects which they can act upon, are we to enter into our highest life, and experience the purest joy that the soul can know. We cannot open our hearts in prayer with intense yearning for intercourse with God without some accession of spiritual life and peace, and we cannot through the day carry out the experience of that moment without having it in some measure confirmed and established within us as a permanent part of our religious being. So should we go on, growing always in our spiritual gifts and perceptions, till our highest experience on earth is a foretaste of heaven.—*Register.*

HOW TO JUDGE OF THE INDUSTRY OF MINISTERS.—A farmer is apt to suppose, if he does not see his minister at work in the field every day, he must be idle, or lazy. A mechanic wants to see him in the shop. The merchant, in the store. The professional man thinks he might be attending to some profession. So many persons judge of his industry by the amount of labor he performs in the field, the store, the shop, or in pursuing some profession. But none of these are his appropriate work. Judge him on the Sabbath. If he comes with his mind well stored with Divine truth, and is prepared to present to the people well arranged, well digested sermons from Sabbath to Sabbath—sermons that are calculated to interest and edify the church and the congregation; don't charge that man with being idle or lazy, he is at *his work* when you are asleep.—*Journal and Messenger.*

Bible Gratitude.

During the late hostilities with England, an order was given for the war prayer to be read in all the churches of Norway for success against the British arms. A company of Norwegian miners refused to join their petitions with those of their nation. "When starvation overtook us," said the generous band, "it was the corn and sympathies of England which saved us from death; and what is yet more deserving of our gratitude, it was England who sent us the Bible—we cannot pray against England."

Arise against Britannia, go!
Her fleet is on the main;
Arm, arm from every mountain's brow!
Arm, arm from every plain!
And summoned by that mustering call,
The land rose up in ire,
Till from low hut to kingly hall,
All Norway caught the fire.

Kneel! kneel! that heaven may pour like rain,
Swift vengeance on the foe!
And forth from every house and fane
The prayer was heard to go;
Save one weak band of peasant men,
Who would not bow the knee;
None heard *their* voices mingling then
In hymns for victory.

But when the lattice pane grew red
With the sun's closing ray,
And from long toil the miner sped,
Quick on his homeward way;
Then from low hearts of humble worth
Went up a prayerful strain,
That dove-like peace might brood o'er earth,
On silver wings again.

"Who when the famine mocked our toil
Sent help across the sea?
Thy stores were opened, generous Isle,
And shall we war with thee?
Yet dwells there loftier cause than *this*,
Oh! clime beloved of Heaven!
Our first sweet hopes of endless bliss,
From sons of thine were given.

"Fair was the bark that freely bore
For us the page of life;
Peace! peace! oh Albion, evermore—
We will not pray for strife."
Still, still, my England! shower thy gifts
Of earthly, heavenly bread;
So on thy name, in every clime,
A blessing shall be shed.

MARIE.

A Gem from Judson.

The following letter was written by the lamented Judson, to his friend and brother missionary, Osgood, in this country, on the death of his wife. Some few paragraphs are omitted. What a brilliant imagination Judson must have possessed!—How chastened was it by grace! "The light in your dwelling" "the cup stirred by the finger of God," "the well-curb of the fountain of living water,"—are they not beautiful?

MAULMAIN, Oct. 21, 1843.

"So, the light in your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down, by faith, some faint gleams of the light of heaven, and coldness has gathered around your hearth-stone—your house is probably desolate—your children scattered, and you a houseless wanderer over the face of the land. We have both tasted of the bitter cups once and again; we have found them bitter, and we have found them sweet too—every cup stirred by the finger of God, becomes sweet to the humble believer. Do you remember how our late wives, and sister Stevens, and perhaps some others, used to cluster around the well-curb in the Mission compound at the close of day? I can almost see them sitting there, with their smiling faces, as I look out of the window at which I am now writing. Where are ours now? Clustering around the well-curb of the fountain of living water, to which the Lamb of Heaven shows them the way—reposing in the arms of Infinite Love, who wipes away all their tears with his own hands. Let us travel on and look up.—We shall soon be there, as sure as I write, or you read these lines. Many a weary step we may yet have to take, but we shall surely get there at last. And the longer and more tedious the way, the sweeter will be our repose.

"I am still hard at work on the Dictionary, and shall be for a year more, if I live as long; I hope then to get into more congenial employ. However, I would not choose for myself—work of all sorts must be done, and it is a great privilege to be allowed to do anything for the King of kings, the Lord of hosts. * * * * Yours ever,

A. JUDSON.

The Steamboat Hand.

A Tract distributor took his regular Sunday morning tour on the boats lying at our city wharf, and on stepping on board, he said as usual to the deck hands: "Do you want something good to read on Sunday?" Yes! was the reply of a stout, hard-faced, and pimple-skinned man. He gave him one called, "the way to be saved." Others also received them, and soon, at a different part of the boat, where there was none to interrupt, he met that same man again. A dialogue ensued.

Sir, said he to the visitor, there are no people that need your books more than boatmen do. We have no chance to get anything good if we want it. Work every Sunday, and cursing and swearing all the time, makes the good bad; and the bad worse. Well, I think pretty much as you do, said the visitor; but how is it about drinking whiskey?

Ah, that is the worst of all, said the man; liquor brought me here, and keeps me here—but for *that*, I could have lived at home with my family. Why sir, I was once a minister of the Gospel, and pastor of two churches, and was once Moderator of an Association. Liquor, sir, was my ruin. It was the custom in the country for every one to drink, and I became a drunkard. The church disowned me, and I left that region, and am now as low as the lowest.

And have you no wish to renounce your habits, become a sober man, and strive again to enter into the kingdom of heaven?

Why, stranger, you know that I don't believe that the creature can do anything that's good. It God sees fit to produce a work in my soul he can do it, and none can resist the Almighty.

I always believed that the sinner could not convert himself, and if we set out in our own strength it will be in vain.

But, said the visitor, you became a drunkard by your *own strength*, why not, then, a sober man?

Oh, you know we have our own free will to do evil, but not to do good, as the old Apostle says: I can't help my natural way.

The visitor said, would you not be happier if you were a better man? Why not attend to your own comfort—why lose your soul?

Why, sir, if ever I was predestinated to be saved, I shall be, and I can't save myself by my own works.

The visitor inquired if he would take another tract. Oh yes, was the reply; I love to read. He was then furnished with the one, "The way of trespasses is hard," and urged to call on God for help to break off his sins.

He replied: no one can pray until the spirit of God teaches him how to pray.

Thus this poor man, who had lived and preached among *hardshell* and antinomian churches, turned the grace of God into a lie. He was given up to a strong delusion, to believe a lie, that he might be lost. What an affecting memorial is this man to all those who think that they have *nothing to do.*—*Baptist Banner.*

PIONEER REMINISCENCE.—The *Puritan Recorder* has a letter from Cherry Valley, N. Y., relating a visit recently made to that place by the venerable President Nott of Union College, who spent a Sabbath and preached twice to the people of whom he was the acting pastor fifty-five years ago; just after the settlers had rallied after the desolating inroads of the Indians during the Revolutionary War. At a public meeting during the succeeding week, he related his experience on the missionary tour which he performed to the State of New York, under the auspices of a New England society:

"He was from the Northern part of Connecticut. He stopped on Albany over night, where there had been a late fire, supposed to have been set by *strangers*; and he, being also a stranger, was *locked up* in the room where he slept, and not suffered to go abroad till clear daylight. He then heard of a *new road* through the wilderness, which he took, and which afterwards was one of the two great thoroughfares to all the West. The first day he traveled but five miles—meeting no travelers but teamsters, who spoke the German language. The next night found him twenty-five or thirty miles further on his journey, at a *shanty*, where the only food furnished him was a *herring*, while his horse was turned out to browse in the forest. The next day brought him to Cherry Valley; which he described as breaking upon his vision with a lovely aspect, as he issued from the great wilderness through which he had been threading his way. Here he found cleared fields, green pastures, smiling meadows, and, above all, the cheerful habitations of man. He stopped for a day or two, and was earnestly solicited to remain. He was under engagement elsewhere, however, and could only promise to come again when his missionary tour had been performed. This promise he fulfilled, and assisted the citizens of Cherry Valley in organizing their seminary, and became himself a preceptor of it, and a public preacher of the Gospel on the Sabbath."

MISCELLANEOUS.

The Prisoner.

The following impassioned and nervous lines on the imprisonment of Wm. L. Chaplin for the alleged act of aiding slaves to obtain their freedom, were written by Rev. John Pierpont to George W. Clark, the vocalist, by whom they have been set to music.—*N. Y. Tribune.*

The prison walls are gray with mold,
Damp stone its floor;
The prison cell is low and cold—
Bolted its door;

The lonely prisoner feels not now
A breath of air
Upon his broad and lofty brow
Stir his thin hair.

Why has that friend of Man and God
Met such a doom?
Why, while he lives, is he thus trod
Into a tomb?

Because he was a MAN, and felt
As man should feel!
Because God said his heart should melt
At woe's appeal.

Because, when a poor brother cried
He felt the pain;
And when he saw him bound, he tried
To break his chain.

And *therefore* chains are put on him!
And he must bear
The weight on every stiffening limb,
And the foul air,

That only newts and toads should breathe
Must be his breath,
Till he shall find relief beneath
Thy shade, O Death!

Men of the North! must Chaplin lie
And suffer thus
While we're abroad, and God's blue sky
Bends over us?

Shame on the South, that he is there
Buried in Prison!
Ere long the North that shame will share,
Or he'll have risen.

God of the Freeman and the Slave!
If we forget
That prisoner in his living grave,
Nor pay the debt,

Due to that "brother" of Thy Son,
How shall we stand
With his great flock, gathered in one,
At his right hand!

QUEEN VICTORIA.—Leigh Hunt gives the following reasons for his enthusiastic regard for the Queen:

"I had seen her, when a child, walk lovingly hand-in-hand with a female of her own age, which made me think she partook of my own childhood's notion of friendship. I afterward heard some "romantic" stories (or what those who are not lovers might call such) of the evidences of her mutual regard for her cousin, which reminded me (for what does the heart think of rank in such cases?) of my own first loving attachment. I beheld her, as it were, always in company, either with friendship, or with love, or with her mother: under which third aspect she was also associated with the earliest of my affections."

AN ARCHI-EPISCOPAL EXAMINATION.—An aged divine, of the diocese of Exeter, applied some years ago to the then Archbishop of Canterbury for a dispensation to hold two livings, and, as a matter of course, was referred by him to his Chaplain. He, being a spruce young man, viewed the aged clergyman with a degree of pity, and judging, from his somewhat plain exterior, that his stock of divinity must be small, resolved to make but a small demand upon it, and therefore proposed to him, by way of examination, the following questions:—

Quid est Fides? } to which the old { Quod non vides.
Quid est Spes? } divine { Vana res.
Quid est Caritas? } as briefly replied, { Magna rarita.

CORRESPONDENCE WITH EUROPE.—Mr. Burdett, the Assistant-Postmaster in this city, publishes a statement of the letters sent to and from Europe by the mail-steamers during the last quarter:

	TO EUROPE.	FROM EUROPE.
By U. S. steamers	61,215	27,806
British	262,924	254,211
U. S. to Bremen	38,961	28,926
Total	363,100	310,943
To California	131,568	115,340
Total sent	494,668	426,283
Received and sent, 920,941.		

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TO CANVASS for subscribers to a Religious Newspaper in the Eastern and Western States. A fixed salary will be given, and traveling expenses paid. None need apply but men of good moral and religious character, *who have had experience in the business*, and none will be engaged until a personal interview has been had Address, *post-paid*, "Agent," Box 2787 N. Y. Post-office. 94-1tf

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NUMBER of scholars limited to twenty. Circulars, with particulars and references, at Leary & Co.'s No. 4 Astor House, and of G. B. Grannis, Esq., 96 Maiden Lane. The Winter Term will commence on Wednesday, Nov. 6. 96-5t*

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This Institution is replete with accommodations and facilities for the education of Young Ladies, both as day and boarding scholars. Pupils of all ages are received, and arranged into properly assorted classes, under the instruction of competent and experienced teachers. All the branches which enter into a thorough and polite education, are comprised in the course of instruction. Besides attending to the general superintendence of the School, the Principal devotes several hours a day to instructing the higher classes. Young ladies who wish to pursue the higher branches of science and literature, will find here ample provisions. The aim of the Principal is to make this institution in every respect desirable to parents for the education of their daughters. The ensuing school year commences September 7th. 90-tf

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Boys are prepared for any class in college, or for mercantile and other active pursuits.

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NEAR RICHMOND VILLAGE, STATEN ISLAND, N. Y.

THE Sixth Session of the above Institution will commence on Wednesday, Nov. 6th. The building is replete with every comfort, and location most healthy. The grounds comprehend about 20 acres of high land, commanding a view of the beautiful bay of New York. Physical Exercises will be carefully attended to. The evenings will be devoted to reading, conversation, dancing, music, and singing. Ladies of all ages may here find a cheerful and comfortable home. For board, washing, instruction in all the English branches, Latin French, with the use of books and stationery, per session of 22 weeks, $104. Pianoforte and Singing, with the use of instrument, $30. (No extra charge.) The Richmond stage meets the boat which leaves Whitehall Ferry, N. Y., at 9, 3, and 5 o'clock, and brings passengers to the gate of the Institution. Circulars with further particulars can be obtained at Mr. Stoddart's, 345 Broadway, Mr. Benedict's, 5 Wall-street, N. Y.; and of Mr. and Mrs. Kellett, at the Institution. 92-10t*

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Rev. I. BIRD, Principal,

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REFERENCES.—Hon. T. Frelinghuysen, Rev. Dr. Cox, Rev. W. A. Hallock, S. E. Morse, Esq., Prof. S. F. B. Morse, Profs. Fitch and Silliman, New Haven, Hon. Thos. S. Williams, Hartford.

Hartford, Oct. 5, 1850. 97-6t*

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2. Thomson's Slate and Blackboard Exercises.
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STUDENTS who enter Yale College are examined in "Thomson's Higher Arithmetic." It is also the Text Book in Connecticut State Normal School, recently established.

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"Within the last few years no less than ten different systems of Arithmetic have been more or less used in our schools. About two years since, in view of this evil, we examined several of the more prominent Arithmetics, and agreed with perfect unanimity upon Thomson's series as the best adapted to the wants of the pupil, and the general purposes of instruction.

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"*Albany, April 20th*, 1850."

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The Logic and Utility of the Mathematics.

BY CHARLES DAVIES, LL.D.
From the National Intelligencer.

"The Logic of the Mathematics" presents an analysis of the course of science pursued at the Military Academy, West Point, and constitutes also an elegant *resumé* of the consecutive course of elementary treatises published by Prof. Davies.

The work is divided into three parts: on Logic; on Mathematical Science, its language, laws, classification, and reasoning; and the Utility of the Mathematics as a means of discipline, of acquiring knowledge, and of practical application. Each of these divisions is fully and clearly treated by the author, in his peculiar style of illustration. ARITHMETIC, with its applications; ANALYSIS, with its algebraic symbols and equations; CALCULUS, with its *constants* and its *variables*; and GEOMETRY, with its lines, surfaces, and solids.

The scientific treatises of Prof. Davies are now pretty generally adopted, and tend strongly toward forming a regular scholastic course of mathematical studies. In England, no such series is in general use. Hutton is nearly obsolete. Bridge's course of mathematics, valuable as they are, prevail but partially; they are used exclusively only at the East India College. Wood and Vince's rigorous course seems restricted to the University of Cambridge, whence it emanated; and the London University, in the matter of text-books, appears to enjoy the largest latitude.

In France, Biot, Legendre, Bourdon, Lacroix, have each their advocates. And, indeed, in that *variable* republic, we know of but one *constant* Quantity, in the form of a work permanent and unchanged—a work in *per